

The Athenæum
of Philadelphia

MAY 2 1883

THE

JUDAS ISCARIOT:

AN OLD TYPE IN A NEW FORM.

RECEIVED

MAY 2 1883

*"Did not the Sibyl tell you
A fool should set Rome free?
I am that fool."*

The Athenæum
of Philadelphia

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PREFACE.

"A WORLD all rollicking and plunging like that old Roman one, when the measure of its iniquities was full; the abysses and subterranean and supernal deluges, plainly broken loose; in the wild dim-lighted chaos, all stars of Heaven gone out. No star of heaven visible, hardly now to any man; the pestiferous fogs and foul exhalations grown continual, have, except on the highest mountain-tops, blotted-out all stars; will-o'-wisps, of various course and color, take the place of stars. Over the wild surging-chaos, in the leaden air, are only sudden glares of revolutionary lightning; then mere darkness with philanthropic phosphorescences, empty meteoric lights."

It was after reading the above lines from Carlyle that the idea was first suggested to me of writing the present book, and pointing out those who are planning our catastrophe. This catastrophe is one that will surely overtake us all, unless we take measures and apply the remedy—a remedy that is plainly shown in the pages that follow.

The Jews and the Jewish press have of late more than once asserted that the author is himself a Jew. This is a malicious and unfounded statement. The author is not a Jew, and not a drop of Jewish blood flows in his veins. He is a Greek by birth and education, and his family, as regards respectability and learning, stands second to none in the kingdom of Hellas.

The Jews also make reference to my "antecedents." There is nothing in my life, or to use their term, in my "antecedents," that I am ashamed to have the world know. I arrived in America about twenty years ago, with \$15 in my pocket, and by dint of hard work and perseverance, unaided, I created the position that I occupy to-day in the literary world. The Hellenic government, on account of my literary productions, bestowed upon me the Royal Cross, of which I have every reason to feel proud. Among my pupils I count the most distinguished teachers, professors, and ministers in this country. For more than ten years I directed one of the most successful private schools in the city of New York. There is nothing therefore in my "antecedents" that I am afraid to have the Jews or the world know.

Ever since I published "The Original Mr. Jacobs" the Jews have hounded me and persecuted me day and night. Some time ago I was accused of embezzling the funds of the Minerva Publishing

Company—a company which I founded myself, with my own money and brains. I was arrested, and for a time the Jewish press published the vilest calumnies against me. If there is any man in the United States towards whom I feel a debt of gratitude, it is the man who undertook my defence, and who won for me a brilliant victory. Although accused of a mean and contemptible act, *I was appointed the receiver of the Minerva Publishing Company*, and a few days after my appointment the entire concern passed into my hands.

Certainly no more complete vindication could have been given against the baseless accusations that were brought against me; no advocate ever obtained a more brilliant victory for a client than the one won by my friend and counsellor.

I know the Jews too well to fear their mutterings or their threats. I have undertaken a battle which I know I shall win, nor will I lay down my pen before the victory is mine.

THE AUTHOR.

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JUDAS ISCARIOT.

CHAPTER I.

ANTI-SEMITISM IN AMERICA.

SINCE the publication of "Uncle Tom's Cabin" there has not appeared in the English language a book that created a sensation equal to that of "The Original Mr. Jacobs." The one described the black slave, the victim of the peculiar institution inherited from Colonial times; the other, the white slave, groaning under the iron heel of Jewish oppression.

When the manuscript of "The Original Mr. Jacobs" was completed and lay upon my desk, I invited a few friends to my humble fireside, to whom I read passages from the book. Nearly every one strongly urged me not to publish the book—"You will be ruined;" "You will be persecuted to death;" "You will be blackmailed;" "The Jews will contribute money to hound you," were the words of my friends. Among the group there was one—an Irishman, tall, broad-shouldered, and clear-eyed;—an officer in the United States army—and he alone gave me his hand, spoke words of encour-

agement, and told me to go ahead and publish the book. "There are Aryans* in this country," said he, "who will sympathize with you, and the time is ripe for just such a book. Do not back down, but go ahead with your work."

I knew, of course, that the book would bring upon me the enmity of the Jews. It is not possible that good feeling should subsist between the criminal and the man who brings his crimes to light. "The Original Mr. Jacobs" exposed the wholesale spoliation, the treachery, the corruption of the Jews, and it no less clearly brought to light the hidden venom of the race that always has been directed against the hated Aryan.

Still I felt uncomfortable; not so much on account of myself, as on account of those depending upon me. As I thought of my widowed mother and my sisters, I experienced that feeling of cold in my very bones that seizes upon one when away from one's own house, out in the street with the cold rain pouring down in torrents. It certainly needed an extraordinary amount of courage and decision to launch forth a book antagonistic to the formidable power of money, before which kings themselves have found themselves powerless. . . . Tossed by these gloomy thoughts, I passed a feverish, sleepless night, and when the morning came

* By the word Aryans we mean the superior white race, as distinct from the Jewish or Semitic people on the one hand, and the Mongolian or Chinese on the other.

I was still in my study, looking anxiously upon my manuscript. Presently the bell rang, and in walked Colonel ———, my Irish friend.

An hour later the manuscript was in the hands of the printer.

Soon after the book was published, a wail arose from Israel. How the Jews tore their hair! Committee upon committee of Jews visited the booksellers, urging upon them not to sell the obnoxious book. "It was indecent, it was immoral," said the Jews—perhaps because it described the indecent and immoral life of the Jews. Mr. Jenkins—who does not know the good-natured, harmless, and modest President of the Manhattan News Company?—was easily persuaded to withdraw the book from the stands of the elevated road, and for a time at least the Jews congratulated themselves that they had effectually prohibited its sale.

But they did not. It is not an easy task to suppress a book that is the spokesman, the advocate, as it were, of all sufferers, of passive victims, of those who realize their own helplessness, of those who have been robbed, of those dupes who are not born to fight, and who dare not even cry out, "Stop thief!"

Again, the Jews were not so fortunate as to meet always with good-natured, harmless, virtuous, and modest—especially "modest"—persons, so easily awed by the insolent assurance and arguments of

Israel as Mr. Jenkins. Suffice it to say, there were found American booksellers whose courage was a match for the threats of the Jews, and who were not to be dissuaded from selling "The Original Mr. Jacobs" openly.

The result of that book has been to show the Jew up in the light of day. It drew aside the veil of Israel's vague pretence of humanitarianism, and displayed him in all his hideous nakedness. The times of luxurious irresponsibility have passed, even for the Jews. The people of this country are beginning to inquire, Who are these vagabonds who less than twenty-five years ago came penniless into a rich country, that they alone are rich to-day? The people are beginning to talk a great deal about the American Rothschilds, and the Jews know well that it is not safe, under certain circumstances and conditions, to have their lives and actions too freely criticised.

Cowardice, prevarication, deception, and vindictiveness are characteristic of the Jew. To this day the Jews are striving, conniving, and plotting how to ruin, how to blackmail, how to bring to terms, the author of "The Original Mr. Jacobs." The Jews, however, may rest assured that all their threats, all their plots, all their boasted influence with corrupt judges, and their mutterings have no weight with me; for I will meet them, as I have in the past, and I will continue in the work I have taken in hand until the day when public sentiment

shall be aroused, and they—the Jews—be driven from this country, as they are being driven from the dominions of the Czar.

The Jews call the popular hatred entertained toward them throughout the world, religious persecution. But it is a fact that at no time have the Jews been persecuted on account of their religion. They are attacked because they seek to rob the nations that extend to them hospitality; because they seek by the power of their ill-gotten gains to reduce to slavery those who have extended hospitality to them. The so-called anti-Semitism has ever been the exercise of the legitimate right of defence. It is an economic question, and a question of race incompatibility.

Still, even during the time of their most abject condition, the Jews never ceased to proclaim among themselves that they were the sovereign people, the chosen people, the people destined to command others. Their book entitled "The Kabbala"—The Oral Tradition—affirms this, proclaiming and teaching it among the outcasts in the very filth of the Ghettos: "Yes, I repeat it, the princes will serve the Lord of the Church of Israel, and all the people, however numerous they may be upon the earth, will be the slaves of the Jews. . . . They will lick the dust of Israel's feet." *

* Kabbala denudata, seu doctrina. Hebreorum transcendentis et metaphysica. Sulzbace typis. Abrahami Lichtenhaleri. 1677.

At the time the above was written, the following notice was conspicuously posted before the entrance of all public gardens in Germany: "Jews and pigs are not allowed to enter."

Imagine now a book of Pariahs, and of a proscribed race, written by others under similar circumstances. One would be likely to discover the expression of a faint hope that a gleam of a better future might appear—a wish timidly expressed that if equality were not granted, at least some rights might be allotted to them. Israel alone audaciously proclaimed: "We are the chosen people; the world is ours, and we will be masters of the people."

The Jews will never admit that their mission is at an end; and to this day, notwithstanding that God's curse rests upon them, they indulge in their dream of universal dominion.

CHAPTER II.

THE VICTORY OF THE JEWS, AND THE JEW AS A CITIZEN.

YES, reader, there actually exists a Jewish conquest, just as there have existed conquests of all sorts during the last five thousand years. The Jewish conquest, like the feudal conquest of old,

has for its motto: "No lord without his land, no land without its lord."

Brafman, a converted Israelite whom the Jews poisoned, published upon this topic an interesting book entitled the *Kahal*, containing certain startling facts; which book the gold of Israel has well nigh succeeded in causing to disappear.

The goods of the *Goyim* (Gentiles) are considered to be a property without a lawful master, which the Jew can, with perfect impunity, take, just as the Normans were wont to take the lands of the Saxons. The Normans, in order to assume possession of the coveted land, promised to perform a certain task, to render a certain service, to pay a stated tribute to the sovereign. The Jew is equally obliged to perform certain duties toward the *Kahal*; that is to say, toward the body of his brethren, whose aid he can in turn count upon. The Jews hold that Jehovah has covenanted with them to give them all the goods of the Gentiles for an inheritance. Just think of it!

Certain noted Jews have veritable domains—principalities, kingdoms, as it were—all to themselves. The Rothschilds, for instance, have France, Hirsch has the Ottoman Empire, while others content themselves with acquisitions of less importance—such as having under their control certain products like sugar, coal, oil, etc. These latter are designated "oil kings," "sugar kings," etc.

The Jews of the present day have turned to

their advantage the entire feudal system of old.

It was the custom among some lords of the Middle Ages to exchange a certain number of their Jews. This was considered a valid exchange like any other, a monetary transaction. The Jews do the like to-day with the Christians. Oscar Harvard has published the modus of these operations as contained in the Kahal, the book above referred to.

"The Jews put up at auction," he says, "during their secret meetings held in the Consistory, the goods of the Goym (Gentiles). The highest bidder thus obtains the sole right over the property of the proprietor, who is knocked down to him, and the right to have recourse to every kind of scheme, intrigue, lie, and deceit that may enable him to enter into possession of the property that the Consistory sold to him."

Let us take an example. Suppose, for instance, that Moses acquired the right to rob Brown. The moment that the Consistory has regularly sold this right to Moses, the latter, with the sworn assistance of his brethren, connives to ruin Brown. What can an isolated Christian do in this bitter fight, declared against him by an entire pack of Jews, but succumb? If Brown has neither lands, nor a house, nor any business, he is auctioned "cheap;" but even such as he is, Brown is still worth his price. Possessed of the right to rob

him, Moses hounds the unfortunate man, and brings him slowly but surely to ruin and perhaps dishonor. Blackmail, perjury, false witnesses—the Jew stops at nothing to attain his object. The goods of the Goy, as well as the Goyms themselves,—are they not, after all, according to the Jewish laws, *Hefker*; that is to say, "seizable at pleasure"?

Brafman published the text of several of these acts of sale. According to the terms of one of these, the Consistory in Wilna sold to Rabbi Isaac the right to seize, strip, despoil, rob, plunder, and ruin the hospital situated at the end of Kaidang Street, and the adjacent grounds, the property of the Catholic priests. This right sold to Isaac and his descendants is declared inalienable for ever and ever. No Jew is allowed to compete with Isaac. It is enjoined upon Jews throughout the world to protect the right of Isaac, and a copy of the act of sale was duly sent to all the synagogues.

"The documents published by Brafman," justly remarks Oscar Harvard, "lift the veil behind which the kingdom of Israel was concealed during two thousand years. For the first time the Kahal emerges to light and delivers to us its secrets. How many obscure manœuvres are exposed, how many mysterious events are explained! We may now understand how so many colossal Jewish fortunes have been acquired."

Documents of this kind explain also the hatred the Russian feels for the Jew. Russia, which is getting ready for the important part that awaits her, before putting her plans into execution is doing just what France did in 1394, and Spain in 1492. She adopts the most rigorous measures against the Jews. It is an act of prudence in fact, when a nation is about to engage in war, not to leave behind people who during their absence will not hesitate to set fire to their houses or strike them in the back.

Documents of this kind explain also the reason of the disappearance of American merchants from Broadway and other streets. They explain the so-called success of the Jews; they show how these robbers drove to the wall the native business men; they make manifest how utterly impossible it is to compete with these unscrupulous foreign rascals! How long will you Americans allow these Jews to thus cruelly despoil you?

I repeat it to you, the Jew is not a desirable citizen. He may reside here during his whole life, and grow rich on his numerous frauds and rascalities; but he is never a citizen, as that word is understood by us. His mission here is to rob you—to make money; to enter on the inheritance of the Gentile, which Jehovah has promised him. He cares nothing for the Nation. The Constitution, which is the foundation of our liberties, arouses no emotion in his sordid and corrupt

breast. He cares not for our laws, except to escape their penalties for fraud and crime. He is so thoroughly imbued with his Jewish instincts that it is impossible for him to become an American citizen. It was the Rebellion that brought hordes of these parasites to our shores. Did they come, like the Germans, the Irish, and the immigrants of other European nations, to join their fortunes to ours? No! The Jew hung upon the flanks of our army as a trader, or perhaps a sutler, and always a spy. He sold the brave soldiers poor tobacco, and poison instead of whiskey. He followed close upon the footsteps of the paymaster, to fleece and cheat the men at the front. He traded in cotton, and his avaricious nature was only alive to gain and money-making while the very life of the Nation was at stake. The New York Jew, during the war, lived, moved, and had his being in Wall Street; buying and selling gold was his patriotic vocation. During the entire war, who can assert or prove that even one drop of Jewish blood was shed in battle? After the war was over, and the cruel treatment of our prisoners at Andersonville was investigated, it was found that a rascally Jew, one Wirz, was responsible for the cruelties inflicted upon our brave boys in that terrible prison-pen.

Wirz was duly tried by military law, and was hung. Hundreds and thousands of other Jews no doubt deserved hanging for their frauds and

treasonable acts; but in the general rejoicing over the final suppression of the Rebellion, the Jews were forgiven, but not forgotten—particularly the New York Jews, whose day of reckoning is yet to come.

It is evident, therefore, that the Jew is not a desirable citizen. Our free institutions were not established for Jews; and because our institutions are free, the Jews are the more dangerous, for they have greater latitude and better opportunity to practise their nefarious acts. The nation is impoverished to the extent that the Jews become rich; for property in the hands of the Jews adds nothing to the wealth of the country. They produce nothing.

Wealth in the hands of the Jews is a public evil; for it paves the way to their acquisition of political power, which will be a national calamity.

Bazaine, the French general who betrayed and disgraced France in the Franco-German war, was a Lorraine Jew of very humble origin, but cunning and unscrupulous, like his race in general. His career in Mexico is without a parallel for atrocity in modern times. He plundered the Mexicans in the most ruthless manner, and caused them to be shot without mercy, to obtain their hidden treasures. Circumstances gave Bazaine an important command during the war with Germany; and this command was an army of 180,000 men, thoroughly equipped, which he surrendered at

Metz to a less force, after a short siege of six weeks, and without having fought a battle. A more disgraceful surrender never before took place. It was the act of a rascally, cowardly Jew in high authority.

Another Jew connected with the surrender of Metz was a fellow by the name of Rivere. Before the war he was in extreme poverty; but at Metz he was the intermediary between Prince Frederick Charles and Bazaine, and as such he *stole the money which was to have been paid to Bazaine for the capitulation of Metz.* After the close of the war, Rivere actually bought the magnificent country seat of the Duke of Perriguy, a wine chateau in the Gironde, and an establishment near Brest. In a word, being a Jew, he had become rich at the expense of his country! He was the Judas Iscariot in that disgraceful surrender of Metz, which is now beginning to be rightly understood. As a military act, the surrender of Metz is perfectly unaccountable; but as a rascally bargain and sale of a powerful army by a ring of Jews, the surrender appears intelligible.

CHAPTER III.

MIXED MARRIAGES.

I HAVE lately read in the newspapers, both of this country and of Europe, that the Jew banker Hirsch favors what is termed mixed 'marriages—marriages between Jews and Gentiles.

There can be nothing more sorrowful than to see a fair American—an Aryan—wedded to a Jew, a Jew afflicted, as they nearly all are, even the richest, with the "fetor judaicus."

These marriages are almost always unfruitful, and, if they do not actually end in a drama, are very generally unhappy.

Is there anything astonishing in the above? It is Cupidity that seeks, and it is Vanity that responds to these unions, which Interest joins, and Disgust eventually severs.

What a reciprocal scorn must the two contracting parties feel for one another! The woman who has renounced for a name or title, the religion for which her ancestors have suffered much, and the man who has sold for a bag of gold the name for the honor of which his ancestors have so bravely fought.

These conversions, besides, are for the most part simply a farce. The newspaper *Novoyé*

Vremya published, under date of June 5, 1886, an interesting article upon this topic:

"A famous rabbi assured us that a Jewess, even after she marries a Gentile, brings up her children in the precepts of Judaism. The rabbi read to us portions of a letter that he had recently received from a young Jewess. She wrote to the rabbi that she was about to marry Mr. — 'but he was a man of weak character,' and accordingly begged the rabbi to be *sure and certain* that she would remain faithful to her religion, and implored him to retain a place for her and her future family in the synagogue."

Nobody can accuse me of having ever attacked the clergy; but certain prelates are often to be blamed for this result, and we must confess that in many instances the most dignified part is the one played by the rabbi.

There are ministers who only look upon marriage as a sort of musical party, with a carpet stretching out to the street, an imposing array that will redound to the credit of the parish. They are glad to celebrate a fashionable marriage, but they have not the courage to say to the young Jew, as many a Catholic priest has done in the past: "You have millions at your command, but these millions have been obtained by your father from the poor; give at least one-half of your ill-gotten wealth and we will sing the Alleluia to celebrate your coming among us." . . .

If I had a taste for scandal I could write a very curious if not startling chapter concerning certain mixed marriages that have taken place in New York, in what is termed "high life." It is not difficult to clothe a cruel fact in one of those transparent allusions that one easily sees through, and that only the persons alluded to pretend not to understand. Antiquity has taught us this art; she taught us how Armodios and Aristogiton concealed in a basket of roses the dagger that was destined to free a city; how a faithful friend hid under a heap of figs the serpent that was to spare to a queen the humiliation of being dragged behind the chariot of the conqueror.

What bitterness, what animosity, what rivalry, what envy, conceals the frivolous and vain existence of the parties to mixed marriages! What frightful secrets gnaw the people who outwardly seem so happy! . . .

How much one could write concerning the origin, the incredible adventures, the whole life and shameful secrets of many a rich Jew's household. How many even of these Jews would all at once give up going to Delmonico, were their inner lives made public. On the other hand how much one must scorn those brilliant parasites, who, while they heartily detest their insolent hosts, nevertheless do not hesitate to share with them many a savory dinner! But it is not my task to write about *les faiblesses des femmes*.

CHAPTER IV.

USURY.

WEALTH has always been regarded by the Church as a property simply held in trust. The Church has presented rules for its use. She has attached certain duties to its possession, certain regulations forbidding usury, or what the Fathers of the Church termed "The fecundity of money," in order that individual property shall not pass certain limits, and become a danger to the welfare of the people at large.

Those who witnessing the frightful disorder that reigns around us to-day, occupy themselves with the task of reorganizing society upon sound bases, on foundations truly rational and just, are not enemies of public peace, who must be held at a distance as a lot of armed and unkempt vagabonds to set the dogs upon. There are among them, without doubt, deluded, malevolent, and unbalanced minds, but the objects pursued by the Socialists are very noble; and although we cannot always justify the means adopted, we cannot but respect the motives.

Labor is the stern law of human society; the punishment of fallen man, but while inflicting

punishment, God remains merciful. By the side of the Judge who punishes, there is the Father who tempers the blow. The divine law is not a law of brass.

The Word of God besides is formal.

God says to man :

"Thou shalt earn thy bread by the sweat of thy brow."

He does not say to man :

"Thou shalt gain by thy labor not only bread but pleasures, debauchery, luxury, carriages, and hunting equipages ; much less does He say, "Thou shalt acquire these indulgences by the labor of others."

He said to man, "Thou shalt sweat," which is after all endurable ; but He did not say : "Thou shalt live shut up in a murderous atmosphere, thou shalt exhaust the forces of thy body, thou shalt use thy marrow, and burn thy blood to produce sugar or cotton-cloth to enrich the Jew, and those who imitate the Jew."

Usury is the ever-hungry idol of the Jew, that like the monstrous divinity that procreated all by itself, continually brings forth, produces, evolves, even while one sleeps, while one loves, while one works, while one fights, and octopus like, nourishes itself by enfolding in its murderous embrace all that comes within its reach.

Usury is the origin of Jewish wealth. It is seen in its most hideous forms, in their traffic, jobbery,

speculations, swindling associations ; in a word, in every method and appliance invented by them in order to transfer the products of labor into the pockets of unproductive beings. Work, is the source of public wealth. The Jews have made an opening in that immense cask that work feeds, as it were, and through the opening thus made the stream constantly flows into the Jew's receptacle.

This opening is usury ; it is the interest of money, the interest of capital that the church has always condemned.

It is a childish argument to set up, as some Jews do, that all jobbers, financiers, sharks, are not Jews.

I am perfectly aware of it.

I will even add, that the *Judaisants*, or those who act like the Jews, those affiliated to the Jew system, are even more grasping, more rapacious, less unscrupulous, if such a thing can be possible, than the Jews. The Jew prefers to steal with a velvet hand, as it were, without having his victim raise any cry. He strives to rob while smiling to his victim, while pretending and swearing friendship—caressing with one hand, and robbing with the other.

If the Jew is a born thief it is because his religion teaches him that the goods of the Gentiles belong to him. He cannot help being a thief ; his conscience approves the act. A Jew can have no hope of salvation unless he robs the *goy*—the

world according to the Jewish faith belongs to the Jew. The Jew, speaking in the Fourth Book of Esdras, addressed God—"On our account Thou hast created the world. Other nations, sprung from Adam, Thou hast said, are nothing, and are like spittle, and Thou hast likened their multitude to the droppings from a cask. But we are Thy people, whom Thou hast called Thy first-born, Thine only begotten, Thy well-beloved." In the book Sifri, The Rabbis tell us, "A single Jew is of more worth in the sight of God than all the nations of the world; every Israelite is of more value before Him, than all the nations that have been or will be."

Whenever these Jewish ideas enter a Christian conscience they are apt to produce a complete perversion of the moral sense. There are certain financiers who attend church regularly, pride themselves upon being deacons, quote passages from the Bible, wear a sanctimonious look, will not enter a place of amusement, but whose meanness and rapacity beat even that of a Shylock.

Does the reader wish to become acquainted with one of those Shylocks? Follow me up Fifth Avenue in which there is more wealth than in any other street in the world. There stands the mansion of the "Oil King." It is about nine o'clock in the morning, and the king has just finished his frugal breakfast, consisting of a glass of milk, dry toast and a little porridge. He is now

making his way into his parlor and sits in a large easy chair, awaiting his family to read to them portions from the Bible, to be followed by a fervent prayer, offered by the king, for never does the "Oil-King" leave his house without having first prayed.

Now, as he sits there in his easy-chair, surrounded with antique furniture and costly *bric-a-brac*, what does he do? Does he meditate upon the words of Christ—"It is more blessed to give than to receive. I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me"? Does he, perchance, think of rendering assistance, of assuaging the grief of the widow and the poor orphans who were left in want by the terrible explosion that has lately taken place in his rich oil-fields, where sturdy men were digging into the earth to add to his millions? No! He does not even give a passing thought to the widow and the orphans. But whence comes the smile that plays about his cruel mouth and wan face? He is about to foreclose a mortgage—a mortgage upon a fine property that he had persuaded the owner to put upon the house that shelters his family, with the promise by the "king" that the money invested in his oil would give him large returns! He had his crowlike eyes fixed upon that house

for a long time, and now it is in his grasp. Next, he takes a portfolio and puts down figures, figures, and figures. He plans his campaign of money for the day—a cruel and exterminating campaign, that has driven many men to suicide, wrecked entire families, and hurled others into an untimely grave. But now the family enters, and the “oil-king” thrusts the portfolio into his pocket, takes up the Bible and mumps a few passages, and then kneels and prays God “to watch over us,” and actually thanks the Lord for the power that He has given *him*!

Reader, the above are absolute facts. Not a word of exaggeration is contained in the above description; for I have been at the “king’s” house, and was present at the morning meal and the devotional exercises.

“The “oil-king” is a deacon,—on Sundays,—and a pillar of the Baptists.

Let it not be supposed, however, that because the “king” has turned a deaf ear to the widow, that he does not often give money away. He does so, and in a princely manner. He has just donated money to the college which his daughter attends. The newspapers will mention the fact; “the oil-king” will read the passage aloud to his family, and, as he walks up the aisle of the church on Sundays, the minister will nod his head and smile to him as a slave to his master; and this will gratify the “oil-king”—will flatter his egotism.

Verily, he has his reward. He has invested his money prudently.

Now, how has the “king” acquired this vast wealth? Is it by his surpassing intelligence? No, a thousand times no! Financiers like him are masters of the markets by the irresistible power of money. The Rothschilds, besides their millions, have, since the year 1830, as their accomplice, in all their plans, the government of France, whatever it may be, which aids them to crush the Frenchmen who speculate in good faith, ignorant that their adversaries “know the cards.”

During the Italian war, for instance, Baron de Rothschild used to go every morning to the Ministry to examine the bulletins and all secret despatches. At the time when Decazes was in power in France, Baron Gustave was wont to go in like manner to the Minister of Foreign Affairs, and there read the official correspondence, that enabled him to reap rich harvests.

To suppose, therefore, under such circumstances, that the Jews have acquired their prodigious wealth on the ground of free and honest competition because they are more intelligent than we are, is a bitter mockery.

Here, in the United States, “the oil-king,” and men like him, have been powerfully assisted in acquiring their vast wealth by the unjust laws of high tariff. Let the reader recall the masterly message of Cleveland,—that message which is a

warning against communism of capital, and which message ought to be printed in every school-reader for the education of our youth,—and the justice of our remarks will be fully admitted: “We discover that the fortunes realized by our manufacturers are no longer solely the reward of sturdy industry and enlightened foresight, . . . but are largely built upon undue exactions from the masses of the people.”

High taxation enriches a few and impoverishes the majority. High taxation is, to a great extent, responsible for that class of plutocrats which may be called a *proprietary*—a proprietary impious, egotistical, pleasure-seeking, which recognizes no duties, and which will find itself under the avenging arm of Fate when the time arrives, incapable of maintaining its pretended rights.

This unjust acquisition of property has created amidst us a class of men arrogant, cruel, distant, cold, aristocratic, ignorant, but purse-laden, such as the “oil-king;” a class which, for want of a better name, we will call *Judaisants*.

CHAPTER V.

MONOPOLY—THE ROTHSCILDS.

BEYOND a vicious satisfaction, the Jew experiences no joy in what he does. The Jew obeys, with a sort of irresistible impulse, an unhealthy excitability of temperament which prevents him from remaining tranquil or permitting any rest in others. In Roumania, one sometimes sees synagogues illuminated at night. It is the Jews putting themselves in training for the conquest of capital, by singing and dancing in a frenzy, the galop of *Orphée aux Enfers*.

Such is the race—a race destined to end in epilepsy, arthritis, and madness. The Jew trembles like those afflicted with St. Vitus' dance. He shakes without ceasing, like people who have an irritation of the skin; he works without rest of brain, as the victim of neurosis.

“The Jews,” says a distinguished medical authority, “present, if I may use the word, the sum-total of various filthy and disgusting diseases . . .! and it would be very interesting to make a special study of the maladies of a race so disgusting, but so original, as this race of Jews, who have

played an important rôle in the world from antiquity down to our day."

Such a study would indeed be of great interest. One is, in fact, astonished, while talking with physicians, to see how closely accord the observations of scholars with the statements of sociologists.

In epochs of dissolution, like the one we are now traversing, it is not only the habits, the methods of life, which become transformed, it is the diseases themselves that change their character.

Rheumatism, for example, has replaced the gout—a disease which tends more and more to settle in England. Diabetes, which was formerly little known, increases every year, due to those numerous nervous phenomena which of yore were unknown. But it is the Jewish leprosy which is the most completely changed. It is an actual fact that leprosy has mounted to the brain of the Jews; and what the doctors term nervous "exhaustion" is, in the case of the Jews, the new form of leprosy now peculiar to them.

The Jews who formerly continually scratched themselves, now feel the necessity of a continuous mental agitation. It is because leprosy has mounted to their brain?

The entrance of the Jews into commerce has dishonored the American commercial reputation,

which formerly enjoyed so great a renown throughout the world.

That which distinguishes the Jew, says Schopenhauer, is the complete absence of that sentiment of truthfulness which is commonly called "verecundia." This people, so corrupt, is in many respects still a primitive people: they are possessed by the nomadic tendency; all idea of fixed habitation is foreign to them; they take no thought of the morrow—they cut down the tree to obtain the fruit, just like the wandering nomads; they burn ten leagues of country to make a bonfire for a day. The rubbish with which they have inundated the market—the stuffed jewelry, the shoes with pasteboard soles—has inspired foreigners with an invincible horror for all American productions.

The American respects himself, has a regard for his honor. The Jew neither respects himself nor has any regard for his honor. The American therefore yields his position to the Jew, and the Jew thrives.

How does he thrive?

By fraud.

Never has one seen in any epoch of humanity a band of plunderers display such audacity, disturb with such indifference the existing conditions of nations, introduce with such effrontery into commerce trickery, false reports, lies,—ruining so brutally thousands of honest men in order to

enrich themselves. It is the grand phenomenon of the close of this century.

The strength of the Jews lies in the fact that they no longer proceed, as formerly, by isolated misdeeds. They have founded a system in which all unite;—a system which embraces the entire country; a system supplied with all the necessary machinery of operation, and all vulnerable points of which they have strongly fortified. They have without noise modified the laws,—laws which formerly restricted them. They obtained decrees which paralyzed the action of every law, and they have overcome the public press with their capital in such a manner that the press dares not speak.

The most odious operations are entered into and combined with a means of escaping detection and repression.

It is among tradesmen and merchants that my writings against the Jews have made the most adherents. Why? Because these people have not the passiveness of the laborer, who, being disciplined to suffering, lacks courage and bends, as it were, the shoulder, that one may place upon his back a heavier burden. Our tradesmen and merchants have known better days, and they remember them; they can better appreciate than the masses the ravages of the Jew. They have, in a word, seen the cunning scoundrel at work; they know what manœuvres this unscrupulous com-

batant employs in the commercial world, as well as in everything else that he does. These victims of the Jew will one day, which is not far distant, be the advance guard of the Socialistic army.

There are monopolies and monopolies. The most ferocious of them all is that of the Rothschilds.

"The history of the Rothschild family," writes Mommen, "would be more interesting to write than that of many of the royal dynasties," and the "Archives Israélites" laugh with joy in citing these words, which they consider only just. Without contesting the truth of the statement of Mommen, it must be recognized that this history cannot be written until we have arrived at the final catastrophe. It is less important, besides, as a history than as a course of instruction; and in order to render the course complete, it is necessary to study the problem with the final catastrophe in view. The causes are in operation; the end is not yet.

It will be a curious page to read for those who will come after us. Never was power more formidable—and this power stops at nothing; it will fall away like enchantment, some day, when a few resolute Aryans will penetrate the Rue Lafitte and conduct these princes of Israel to their doom. To-day, the Rothschild family imposes itself as a sovereign upon all the people; it is obeyed by

the ministers of every country ; but to-morrow, like those phantoms that disappear at the first light of morning, this family will vanish before the awakened consciousness and indignation of the people, who will march before the phantom and wreak a just vengeance. It is a fantastic power which, though terrifying, rests upon no solid basis. Like the phantoms, it has no body, no substantial existence except that owing to a certain atmosphere of false ideas, which the Jewish press has sustained for a century, it makes itself dreaded now.

The world has looked, and looks upon various fantastic and heavy tyrannies, but it has never looked upon a tyranny equal to this. The ruined people blessing those who ruined them—those who have reared their prodigious fortune at the expense of millions of ruined Aryans ; kings honoring the financiers who have devoured the nations over which it was the king's mission to watch.

In a few years the Rothschilds have drained Austria dry. Hungary has seen, thanks to their intervention, her national debt increased tenfold in less than twelve years. The Hungarian debt was in 1873 about 221,000,000 florins ; in 1885 it was 1,461,000,000 ; to-day it exceeds 1,600,000,000 ; it is in the face of this result that Tisza, the creature of the Jews, proposes to accord a foothold at court to Baron Albert de Rothschild and

his wife, the Baroness Bettina, "in recognition of the efforts of Rothschild in developing the national credit of Hungary."

Just think of it !

In France, not a deputy dares declare that it is to the Rothschilds that is due the appalling financial situation in the midst of which France is struggling.

I am not curious ; but I confess I would like to speak openly with the Rothschilds, and ask them how they expect to end, since they, like everything on earth, must have an end. For a number of years they have passed through various vicissitudes. They have trembled for a moment, but they have reassured their position by the means which they have found of obtaining, if not the friendship, at least the neutrality of certain leaders of the laboring party. At the present writing they are, as it were, in an apotheosis, and are occupied with the idea of transforming the house situated in Lafitte Street, where the Baron James died, into a memorial hall, like the one in Frankfurt. I venture to say that it will prove to be the St. Denis of their dynasty. People will go there for a pilgrimage—but there are some pilgrims who are famished.

It is from France, however, that the Rothschilds have the most to fear ; although the anti-Semitic party is not so completely organized there as it is in Germany and in Roumania. The day that they

can no longer hold France, they will no longer have anything; they will have lost the lever—the field of action. In a word, it is through France that they govern the world. It is French gold that permits them to secure control over governments; it is French gold that permits these Jews to obtain honors for themselves; favors for their coreligionists, and persecution, more or less open, against the Church. The Italian finances are an improvisation of the Rothschilds.

One day the Count de Breda, travelling in the same railway carriage with one of the Rothschilds of Frankfurt, asked him why their house, with so much energy, sustained the credit of Italy, which rested absolutely upon nothing.

"It is our method of trampling upon the priests," responded the baron. With amazing cleverness, the Rothschilds have succeeded in deciding France to provide for Italy—a country which Frenchmen detest; which in turn insults France with cowardice; which does not conceal her intention of attacking France the moment she shall be at war with Germany. And yet France furnishes the means of paying for Italy's enormous armaments, and for the maintenance of a fleet superior to that of France.

Thanks to the Rothschilds, the Italian loan has been placed almost exclusively in France. England and Germany, while prodigal of their sympathy for Italy, have not the least confidence in her

from a financial point of view. To prove this, it suffices to examine the sums paid in the month of July last for the coupons of the Italian 5 % loan:

Paris, . . .	57,190,000 francs
London, . . .	3,500,000 "
Berlin, . . .	77,000 "

In a few years the Italians have drawn upon France for three billions four hundred and fifty thousand francs—all for Italian bonds! There is negotiated in Paris more of the Italian loan in one day than in a week in all other cities in Europe put together.

Le Monde says justly upon this subject: "Was there ever a loan more anti-patriotic or more immoral? Italy places in the hands of Bismarck the fortune and the means which Frenchmen have placed at her disposal. Can it be possible that our present financial situation is due to the justice of God? The bankruptcies of our merchants accumulate with an overpowering rapidity, savings banks break in all directions, old firms close their doors one after another upon their creditors; and yet our money goes to fill the Italian treasury."

All this money, furnished by France to Italy, will be—mark it well—absolutely a loss for France in case of war. Italy, which is unable to pay the enormous debt which she has contracted in order to play a rôle among the great powers, will be-

come bankrupt with the most amiable unwillingness.

It seems useless to enter into the mechanism of all the financial operations of the Rothschilds, or to explain their gigantic frauds. Human intelligence seems incapable of the effort required to follow their acts. The fact remains, however, that we Aryans are robbed by the Jews, and this ought not to be. Odious monopoly—monopoly which will result in hurling upon the Jews and their adherents public indignation—is the Jewish monopoly which presses upon all objects of the first necessity, and even upon the conditions of existence. The day is near at hand when our people will put the “princes” of Israel under arrest. Once under lock and key, the opportunity will not be lacking of studying their accounts.

CHAPTER VI.

THE JEW IN THE LIQUOR BUSINESS.

THE Jew has obtruded himself, of late years, upon the public as a liquor-dealer; and in that business his innate and insatiable rascality has actually made it necessary for honest men to combine and form a Prohibition party to protect the community against the vile rot-gut with which

the Jews have flooded the entire country. Every city, town, and village in the United States is suffering from the evils of adulterated and poisonous whiskeys, brandies, rums, gins, champagnes, and red wines which the Jews, and only the Jews, without a single exception, have manufactured, and sell through their agents and drummers.

In the State of Vermont, which the Jews have literally invaded with an army of persistent runners whose cheek and assurance have made the lightning-rod men modest and respected, the people were obliged to appeal to the Legislature for protection.

Vermont was literally flooded with a mean, low grade of Jewish whiskey, Jewish brandy, Jewish champagne, manufactured and concocted in New York by Jew dealers, in secret underground cellars, costing but one dollar a gallon, but bottled in the highest style of art and adorned with labels exactly like those of Mumm's Extra Dry, Pommery Sec, Veuve Cliquot, etc.

The Jews, in mixing and concocting their different kinds of rot-gut, make use of fusil oil of corn, compounded with sulphuric acid, sulphate of copper, oxalic acid, sugar of lead, chloroform, ammonia, etc.; all of which are not merely injurious, but actually dangerous, to life.

French brandy is also manufactured by Jews; and it is almost impossible to obtain genuine brandy. The Jewish recipe for brandy, which is

dispensed even at the best of the public bar-rooms in New York, is as follows:

Spirits of wine,	40 gallons
French brandy,	5 "
St. John's bread extract, . .	$\frac{1}{2}$ gallon
Coloring,	6 ounces

The above Jewish mixture costs about \$1.30 per gallon, but the New York Jew liquor-dealers, who advertise themselves as importers, sell this vile stuff as Barton & Guestier brandy, 1848, for \$12.75 to \$18.00 per gallon.

Jamaica rum is not imported from the West Indies, but is made in New York by Jews from the following recipe:

Spirits of wine,	40 gallons
New England rum,	5 "
Prune-juice,	$\frac{1}{2}$ gallon
Rum-essence,	8 ounces
Coloring,	12 "

In like manner, champagnes are made by Jews from the cheap grades of California wines or from well-seasoned cider. Bottling and labelling is done in the highest style of the art; and the rascally imitations find their way to the hotels, public bars, and the aristocratic clubs of New York, while the Jew pockets his big profits and laughs at the stupidity of Gentile wine-bibbers.

All red wines sold by Jew dealers are adulterated. Headaches and nausea are invariably caused by drinking them. Red wines are largely adulterated with cherry-juice, blackberry-juice, and grape-sugar.

To expose these villainous frauds ought to be a sufficient warning to the American people, whose intelligence will be quick to discern and apply the remedy:

First. Never buy any kind of liquor from a Jew.

Second. Touch not, taste not, handle not, and you will beat the Jew every time.

Third. Labor to form a public opinion determined, at all hazards, to stop at once this murderous business carried on by the Jews, of adulterating wines and liquors. Such adulteration should be a State-prison offence, punishable with an imprisonment of ten to twenty years—the longer the better.

The people rebelled against oleomargarine sold as butter; and for such offence they have provided, by law, severe penalties.

Punish the Jew in like manner, and his nefarious traffic will come to an end.

The Pittsburgh *Press* lately published a leading article on poisoned whiskey, giving some of the secrets of the trade, on the authority of a prominent wholesale dealer:

"There is not one saloon in fifty in this city

where we can get a drink of pure whiskey. I will make it stronger: forty-nine out of every fifty liquor-dealers are selling whiskey which is, more or less, poison. I would not drink it, sir—I would not allow a good dog to drink it."

This remark was made by a respectable wholesale merchant to a reporter of the *Pittsburgh Press*. He claims that the Jews are regularly engaged in the business of manufacturing and selling poisoned whiskey.

The *Press* reporter, in amazement, inquired: "You do not mean to say that I cannot get good whiskey in a fine saloon, where I am charged twenty-five cents a glass?"

The dealer replied: "I will make no distinction between fine saloons and the lowest rumholes; they all handle the same kind of Jew goods. The cheap saloons may use a little more water in their whiskey, but it contains no more poison than that which you purchase in a saloon where costly oil-paintings adorn the walls and high-priced mirrors set off to advantage the fancy bar-fixings. It is all the same. Fancy saloons must make plenty of money in order to meet their expenses."

The dealer continued: "The Jews, in their rectification, make five barrels of whiskey out of one. Some whiskey is put through a certain process whereby a large quantity of fusel oil is taken out. This whiskey is purchased by Jew rectifiers, who

will draw all, or perhaps all but five gallons, out of a barrel, fill it up with cologne spirits, a very large percentage of which is fusel oil, and then add drugs to give it the proper color and taste. I was in the rectifying-room of a Jew house a few days ago. I saw the compounder actually put several ounces of carbolic acid in a barrel of stuff he had compounded and called whiskey. This was, he said, for the purpose of giving it a bead—make it sparkle; make it sharp, biting. A barrel of such Jew whiskey contains enough fusel oil to kill half a dozen men. I would just as willingly take a small dose of poison as drink a glass of it. Step into any saloon and take a glass of this vile Jew rot-gut, and you will feel the evil results before you are across the threshold. It acts directly upon the brain, and is keenly and quickly felt throughout the entire system. Men who drink much of it become wild, lose their judgment and reason, and are scarcely responsible for what they do; besides, they are being slowly poisoned to death; young men are stunted in their vigorous growth, and the energies of older men are wasted. This miserable Jew whiskey often finds its way into sick-chambers, and the results can be imagined."

Another old liquor-dealer stated to the writer, a short time ago, that he could not hold his trade and handle pure goods in competition with the

rascally Jews, who are everywhere forcing their cheap rot-gut upon the market.

"Show me a man who adulterates his whiskey," said another dealer, "and I will show you one that will not drink that which he sells to others."

The adulteration of wine in France—which is the work of Jews also—occupies considerable space in the latest volumes of the Consular Report, issued by the Department of State at Washington. Consul Wilson, of Nantes, in a communication dated at Rouen, April 30th, says: "The falsification of French wines is carried on extensively, and large shipments of this falsified wine are sent to the United States," where they are sold by Jew importing-houses in New York.

Consul Roosevelt, of Bordeaux, in a letter dated April 10th, says: "Never have the wine-traders and the proprietors been flooded, as now, with prospectuses, circulars, and advertisements extolling powders, liquids, and all the products fit for the artificial coloring of wines. Hundreds of hogsheads daily arrive on our market, filled with these products for coloring and adulterating wines."

The result of all these commercial frauds in the wine trade of France is easily understood. When the Jews on both sides of the Atlantic are acting in concert, it is time for the American people to consider what action is necessary to protect our people against the rascally Jew. If it is proper

to protect our laboring man against cheap Chinese labor and cheap Italian contract labor, shall we not also protect our honest tradesmen and merchants against the Jews, who, by their dishonesty, are driving them out of New York at a rapid rate. Our sturdy laborers cannot compete with cheap imported foreign labor, neither can American merchants compete with lying, cheating, rascally Jews.

PART II.

CHAPTER I.

THE HUNGARIAN JEW.

THE feeling which prompts one to tear away the specious veil that conceals Judaism may resemble very much the one which the hunter must experience when getting ready to clear his premises from the infesting abomination of skunks; yet that veil must go. Jewdom must no longer blindfold the Aryan family of nations: it must be shown up in its true, pestiferous nature, stripped of its shams, filth, and hypocrisy, and exhibited in its nauseating reality.

This task of ours people incorrectly call anti-Semitism.

Biblical ethnology knows of only three races, which are said to be the posterity of the three sons of Noah, viz, Shem, Ham, and Japhet. The Biblical Chaldæans, that is, Babylonians, Assyrians, Aramai, Syrians, Phœnicians, Arabs, Berbers, Mauritanians, perhaps the ancient Egyptians also,

and, last and least of them all, the Jews, are supposed to be the descendants of Shem, which word means *name*. The rest of the inhabitants of Africa, we are told, are the children and grandchildren of the accursed Ham, the word in Hebrew meaning *heat*. All the other nations—be they Greeks or Latins, Persians, Germans, Indo-Europeans (Arya), Mongolians, Chinese, Red-skin Americans, etc.—are the children and posterity of Japhet (handsome). Therefore, the term “anti-Semitic” would mean, enmity against (*anti*) Arabians, Syrians, etc., and Jews. Anti-Semites, however, do not claim this. They only oppose the latter—the scabs and cancers of the race. Consequently, we might use the term anti-Jew instead of anti-Semite, were this latter not so universally adopted.

If anti-Semitism is an avowed, acknowledged, and open hostility against the Jewish race, we will be asked whether it is just, reasonable, patriotic, and feasible to teach such a doctrine in this land of liberty, where all individuals are equal before the law, without regard to one's race, color, nationality, or creed? This doctrine did not sprout on free American soil—it is a foreign plant; and for this reason should be left on the other side of the Atlantic. America is large enough to allow all races, creeds, and languages to co-operate for the common good, and strong enough to enforce its law on all of them. Why should

Jews be molested and interfered with in the free enjoyment of the rights common to all citizens? The policy of the United States is not oppression, not persecution, but equal liberty, equal privileges, and equal duties for all. Hence, measures like anti-Semitism are altogether meaningless and uncalled for.

This is what many of our fellow-citizens will think and say—especially those who do not grasp the question at issue, and who know of “Hebrews” and “Israelites” only from their Bible and from the sermons of their pastor, but have never made themselves familiar with the Broadway Jew, with the Jew of the present day.

The Jews try their utmost to make people believe that the attacks on them by the anti-Semites are due to and are to be attributed to Christian bigotry, religious fanaticism, mediæval darkness, lack of enlightenment, race hatred, low ambition for notoriety, ignorance, superstition, intolerance, and malice.

Now, before proceeding further with our subject, we will briefly answer the arguments set forth by the Jews.

1. *Christian Bigotry and Religious Fanaticism.*

—You know well, Jews, that these charges cannot be substantiated against the anti-Semites. We Americans, in particular, have no religious preferences. If there are any bigots and fanatics among Christians, as there undoubtedly are, they are

your friends and patrons. Whoever calls you “Hebrews” or “Israelites,” is either your friend or your slave. As far as we are concerned, you may safely sacrifice calves, goats, kids, eat your *matzes*, *sholet*; put on half a dozen *tzitzises tamles*, put on *t’fillin* as long as you please; shout day and night in your *medrashim*: “*Shmah, Yisroel Adonoy Elokhekho Adonoy echad*,” etc. It is not this by which we judge. The Jews may know of the advice of the Hungarian general to his soldiers; “Boys, do not mind the lance of the Austrian Uhlan—which way it points. You watch the Uhlan’s eyes; for he will dash it in the direction where he looks.” It is the same with us. We do not mind what you say, how you rattle the *Borokh atto Adonoy melekho owlem*, how high or how far backward you jump in your “*bes keneses*” (synagogue); we look at your hands, at your actions, and dealings. We care only for facts. If there is any question of fanaticism, you know where to find it, for there is no fanaticism in this world to be compared with that of your “*hassidim*.” Bigotry and fanaticism are your allies. Historic facts cannot be contradicted.

2. *Mediæval Darkness and Lack of Enlightenment.*—You Jews have the least right to speak of darkness and lack of enlightenment. You are parasites; so were your forefathers before you, who never contributed a pin’s worth toward our civilization. Look at the barbarous semi-brute Jew in

Morocco, in Algeria, Egypt, Servia, Turkey, Russia, and at the Jew immigrants who land upon our shores. Are they any better than half-brutes? A parasite at the top of the Himalaya is a high parasite; another gnawing the blade of grass in a valley is a low parasite. A Fifth-avenue or Broadway Jew is a high parasite; a filthy, leprous Egyptian, Polish, or Hungarian Jew, such as a majority of the Jew immigrants are composed of, is a low parasite. They are high or low, according to the location they infest. The Fifth-avenue Jew is "civilized," because he is sucking the blood of civilized people. The Oriental Jew is "barbarous," because he is the leech of barbarians; because he sucks their blood and marrow;—which is as true as the law of nature that makes the Polar bear white and the frog green. The camp of the anti-Semites is recruited from the most enlightened elements of our modern society, and, in fact, from the class of men who are and always have been partly the creators of modern civilization, partly its leaders.

3. *Race Hatred*.—Well, to tell the truth, we nearly agree upon this point, for although we are called anti-Semites, we do not hate the whole Semitic race. We have no reason to hate the chivalrous Arabs; the once brave, but, at the present time, wretched, Syrians; the once learned and refined Moors. But we are fully justified in hating, despising, and abhorring you leprous Jews,

the refuse of the Semitic race; the garbage of all ancient, as well as modern, civilized societies; the stigmatized outcasts of all nations, reduced to your abject condition by your own rascality and innate corrupt nature. Yes, truly, we hate Jews, because we hate murder, we hate phariseism, we hate parasitism, we hate theft, we hate robbery, we hate treachery, perjury, perfidy, curses, lust, hypocrisy, usury, calumny, and all other especially Jewish crimes and vices that you are saturated with, and that constitute your blood and marrow. Moreover, as there is no honest man in the world who does not detest these propensities of yours, all who know you as we do will hate you as we do, and will support us in ostracising you, and finally banishing you from the soil of free America. Our task, therefore, is very simple and plain, viz., to substantiate our claims with solid, incontrovertible facts. This is precisely what we are going to do, namely, to drag you out from your hiding-places, from your concealment, where you are burrowing, from your *Kehalim*, and show you up to the world as a band of conspirators, usurers, and rascals.

4. *Low Ambition for Notoriety*—No, *Shmule!*—While we are by no means afraid of what you term notoriety, we do not seek it, as facts testify.

5. *Ignorance*—*Hep, hep!*—Ignorance at large has nothing whatever to do with this question. An ignorant man may have a sound judgment

and can well distinguish between the honesty and dishonesty of an action ; but what you Jews mean is that the "*Orelim*" or "*Avodeh elilim*" are ignorant of the contemptible, abominable means and ways that you employ against them, and against their interest, welfare, and their very individual "*mishpotim*." But, Jew, hold on for a minute. This ignorance of the "*notsrim*" was your cover, protection, a true blessing for you. Now, however, this cover will be ripped open, the ignorance once your great friend and protection will be dispelled by our *exposé*, as it never before has been. If you want to insinuate that we are ignorant of the matter we are dealing with, why, this is a different thing ; and we are ready to prove, to the satisfaction of all, that you are trying to deceive the people. For your Hebrew language, your life and customs we have studied for years, with the sole object of pointing you out to the Aryan family of nations.

6. *Superstition*.—This word is altogether meaningless ; it is what the Germans call a "*Schlagwort*"—something to be used as a sledge-hammer where there is no argument. The world knows that there is no people more superstitious than the Jews. We are not the champion of any creed ; therefore, we know of no superstition, except by name, and most of it is derived from Jewish books.

7. *Intolerance*.—In our age of advanced thought, it is an odious and disparaging epithet to be

called intolerant. This term, however, is always coupled with the adjective "religious." Just call the Jew, "Jew," or utter jokingly "*Hep, hep!*" There will be a general "*gezeres*" stampede and war-cry, among Jews, of intolerance and religious persecution. But, as I know them so thoroughly, I do not mind their "*gezeres*." The facts are that they are more than tolerated—they are becoming our lords and masters, and will succeed unless we check their onward march. As stated before, I have nothing to do with the religion of the Jews, except in so far as its precepts are antagonistic to Gentiles and inconsistent with good citizenship ; therefore, I am not religiously intolerant, but it is always the Jews who are so. At the time when the Greeks were fighting for independence, it was the Jews who urged the Turks to hang the priests, bishops, and patriarchs of the Greek Church ; it was the Jews, and the Jews only, who dragged their bodies through the streets of Constantinople, trampled and spat upon them, and cast them into the Bosphorus.

8. *Malice*.—If it is malice or a malicious act to serve the country and nation in detecting, in unearthing evil-doers ; if it is malicious to assume the task of a detective and help to convict the criminal,—then we may be called malicious. But, let me warn you, Jews, right here, that I will not embody in my work a single calumny, not a single lie or slander, not one statement, that I

am not able to prove as a fact either from daily experience or else from the statements contained in some of your books. Bear this in mind, Jews, that you may not talk of malice when I shall bring forth facts from the sources above named that will open the eyes of all the "*nokhrim*," when your own crimes and infernal malice will launch down upon you the curse pronounced upon your race; when the American people will have learned who and what you are, and will turn you out of their homes, in order that you may once more take the staff of the Wandering Jew and tramp over the pathways of your ancestors, bringing upon your wicked selves the well-deserved curses and maledictions of the nations whose benevolence and friendship you have so wickedly abused.

FOR HONEST MEN.

1. *Anti-Semitism is a Foreign Plant.*—This is unquestionably true. But where shall we draw the line of demarcation between foreign and domestic? Is it the age of Columbus? is it the day when the Mayflower reached our shores? or is it the date of the Declaration of Independence? No! All this is absurd. Either all are foreign except the Indians,—perhaps even they are not to be excepted,—or all are domestic, and nothing foreign. Principles, thoughts, ideas,

may be strange, unknown, but they are eternal properties of man—they are not and can not be restricted within geographical boundaries. Science, art, religion, traverse all parts of our globe; so do social, political, economical, and other principles and ideas. How religion has been transplanted,—especially Christianity from Palestine to Asia Minor, to Greece, to Rome, thence how it has spread throughout the world and is still spreading,—is a topic worthy of the study of all. Philosophy and science travelled over the same route, except that they have never visited Palestine. Those who believe in the Bible teach us that the Jews are an accursed race; that the Jews will have to wander homeless in the last awful catastrophe of the world, and that they then will be converted. Till that great doom is accomplished, they must wander, in order that they may serve as witnesses of their perfidy towards the Messiah. Therefore, wheresoever there are Jews, there necessarily must arise anti-Semitism. Be it a divine curse, be it otherwise, history bears out the truth of my statement—that ever since Jews existed they have been nomads, homeless vagabonds; that wherever they made their appearance, anti-Semitism sprang into existence until the country was freed from these pestiferous intruders. We appeal to the tribunal of history. Read the history of Egypt, of Media, of Babylon, of Persia, of Phœnicia, of Syria, of Rome—read the his-

stories of all modern nations. Will the honest man say that anti-Semitism is a foreign notion, a cranky idea of some intolerant bigots? Will he say that it is a foreign plant not to be transplanted to our shores? The curse follows the Jew like his own shadow—it is he himself who calls it into existence. The brighter the sun shines, the deeper, the darker the shadow will become. Where tyranny rules supreme, you see the least, you hear the least about anti-Semitism; where people are civilized and free, there anti-Semitism never fails to reach its summit.

Anti-Semitism is a foreign plant inasmuch as the Jews who pour in from abroad bring along with them their abominable character, which invariably excites hatred; and thus they, the Jews, give rise to anti-Semitism.

2. *Is it Right and Just? is it Patriotic?*—The equality of man before the law is one of the noblest principles established by our Constitution and sanctioned by the legislatures of the different States. This principle, however, always presupposes honest men, loyal citizens, subjects of good faith. The principle of equality does not put, does not consider, does not regard criminals, traitors, scoundrels, Jews, nor any people inimical to the general well-being on an equal footing with honest men.

Honesty is the measure by which we weigh individuals, as well as nations and races; for there are

dishonest races, as well as dishonest individuals. Now, the Jews, without the least doubt, are a dishonest race. Kant, the great philosopher, says something to this effect: "It is difficult to imagine a nation of mere deceivers; but it is equally as difficult to imagine an entire nation of merchants," meaning the Palestiner, that is, the Jew. Is it right and just to hate dishonest races, criminals, "a nation of mere deceivers"? All honest men will say, Yes, it is right and just, be they Jews, Hindoos, Gypsies, or any race whatsoever.

It is public life, daily experience, the practical life, not theories, on which our cherished, grand principles of equality are based. Not all men are as honest as they appear to be; and this is particularly true of the Jews. A decade or so ago there were about three hundred thousand Jews in this country; at the present day there are more than a million of these lepers. There are Jewish societies whose business it is to import them into this "*Erets Kenaan*." Owing to this wholesale importation of the fœtid stuff, the field for anti-Semitism is not only wide open, but it is hungry for the seed, swallowing hundreds of thousands of our anti-Semitic books. This fact alone settles the question of the equality of races and creeds and colors, and also the fate of the circumcised pests. I can safely say that America bids fair to become the leading anti-Semitic country; and, as we are a practical nation, it may safely be said

that, while the European nations will speculate about "civilized measures" looking toward the solution of the Semitic question, America will meet the issue promptly and land the Jews where they least expect; and the Jewish question will be solved practically, radically, and quickly.

It is idle to say that our country does not constitute a proper soil for what the Jews impertinently call Jewish persecution, but which in truth is a legitimate defence of national interests and a measure of national self-protection incumbent upon every patriotic American. Look about the country and examine its history for the last thirty years, and see what this nation is ready to do for a popular principle. While the fathers of our republic drew their swords and shed their blood for the liberty and equality of man, their grandchildren, in their turn, have done the same for the enslaved Ethiopian race. Indeed, it is a sublime idea to elevate, to ennoble, to humanize, to raise humanity to its highest attainable heights, to crush slavery, demolish tyrannical Bastiles, to protect and raise the down-trodden, and establish an earthly paradise upon the ruins of oppression, slavery, fanaticism, and sacrilegious tyranny. Freedom, equality, and brotherly love constitute a sacred trinity that all rational men worship. What a sublime ideal!

But there comes the Satan of this Platonic society—egotism and dishonesty, which desecrate

and pollute our divine ideal. People rush in the direction of lucre, to find means how to take advantage of the honest idealist, how to rob him. He needs protection; you must establish courts, jails, police, and raise gallows, build state prisons, penitentiaries, stock them with murderers, thieves, robbers, and embezzlers. You must build hospitals and poorhouses for the needy. The lawmakers, the fathers of the people, sit down in consultation to find remedies and heal the sores. The cry of the Pacific coast reaches their ears: "Legislators, for dear mercy's sake, deliver us from the hated race of the Mongolians, the Chinese! They are an accursed pest—they live like dogs; they feed like hogs; they work cheaper than we can afford to do; competition with them is impossible; we are starving. If you do not legislate them out of the country, we will take the law in our own hands and shall butcher them mercilessly: we are compelled to do this in self-protection."

And the legislators are forced to pluck out one feather from our beauteous ideal conception of the equality of races. The Mongolian race is proscribed for utilitarian and prudential reasons.

"The Chinese must go! They are dangerous to our social well-being; they are an unbearable nuisance! The Chinese must go."

Another cry is echoed from the South: "Protect us from the pest of our Southern homes—the Ethiopian race; they oust us from our rights,

they invade our public places, they occupy our offices," etc. "Well, how on earth can we do it? We freed them from slavery, we gave them citizenship; they are native-born citizens—we cannot throw them back into slavery, we cannot expel them; but, hold on, now we have it—let us induce them to emigrate to Liberia!" How philanthropic!

Still another cry! Now from the far Northwest: "Legislators, you must deliver our country from the curse of Mormonism. The Mormons are allowed to marry more wives than we are; this is an outrage that shocks our morality. We drove them from their homes more than once, we chased them from one State into another; still they persist in turning the wilderness into gardens, and there marry more wives than we are allowed to have. Legislate them out of the country, or we will lynch them."

And the legislators once more pluck out another feather; this time they legislate against a creed, in the interests of public morality.

Nor is this all; for the cry goes up again—this time in the East: "Legislators, save us from the pauper laborers; save us from all foreigners who are poor and are willing to work for one half that we get. Save us from the Hungarians, Slavonians, and Italians: these brutal foreigners drink beer, instead of whiskey; they live in wretched shanties, twenty and thirty of them together,

instead of in decent Queen Anne cottages; they accept any work for one dollar and a quarter a day—work which we will not take for less than two dollars. They work almost as well as we do! Save us from these foreign dogs, or we will mob them!"

Once more it is necessary to pluck the feathers of our glorious ideal conception of equality of all races, creeds, and colors; and we legislate against contract labor, pauper labor—we restrict immigration to immigrants who wear kid gloves and swallow-tails. All this is done in the interest and for the protection of the laboring classes.

Now, what does all this mean? Simply this: It means that equality can be sanctioned only so far as it is economically, financially, and socially practicable; only in so far as it is consistent with national well-being. Let us, therefore, not talk about equality of races, creeds, and colors, as embodied in our lofty principles—theoretically. We must make allowance for cold, hard, practical facts.

What are the grounds for these severe measures against races, colors, and creeds? What are the crimes of the Chinese, the Ethiopians, the pauper laborers, and the Mormons? Their only crime is that they are poor, in most cases ignorant, and, above all, that they are compelled by direful necessity, by conditions beyond their control, to work for lower wages than is consistent

with our higher needs. The crime of the Mormons is that they follow the Bible the Jewish patriarchs and the prophets, with the exception that they are thrifty, honest, and eminent agriculturists.

While all this is going on in our legislative chambers, while it is discussed by the press and in public debates, there, behind the veil, behind the scenes, in darkness and in secrecy, the odious Jew is intriguing. Their brothers sit in the halls of legislature, they sit on the benches of courts, they perjure, bear false witness, and seek to black-mail those who are opposed to them. They are employed as coroners, as lawyers, as physicians, as teachers of languages, establishing fashionable schools in fashionable streets—schools that are simply nurseries for the dissemination of ignorance and corruption (would that the public knew the history of those conducting them!)—and, above all, the Jew thrives as a journalist.

You may condemn the Chinese, the negro, the pauper, the Mormon—this pleases the Jew—the Jew who so thoroughly understands how to avert publicity from his own hated person. No newspaper, no senate, no legislature, discusses or even mentions the deceits, the crimes, the abominations of this ruthless Asiatic horde. The Jew keeps silent, and makes others do the same. Let the foolish *goy* devour one another, hang or banish one another—the Jews are glad to see it: but

the "*am hakkodesh*" must not be mentioned; they take good care of that.

Of late years, we have had a number of books written by foreigners about America and Americans. The greater part of these books—while they contain much that is rubbish, as, for example, that of the Jew Sir Lepel Griffing, who was disappointed in Niagara and everything American—also mention one fact that ought to make every patriotic American blush—the venality of our public press. With the exception of the New York *Commercial Advertiser*, which, I am informed, does not employ any Jews, there is hardly a newspaper office in New York City free from these pests. Hence it is that our metropolitan press is, with a few exceptions, indecent and immoral. Many of our papers are the disseminators of vice and corruption, not of news. Our public press is the one great obstacle to our advancement. We are criticised by foreigners on account of the loud, Jewish tone of our newspapers. Most of our great dailies are gigantic frauds, owned by Jews, written by Jews, issued to advocate Judaism, and to stifle Americanism. There are few papers in this great city that can, with freedom and with safety, be circulated in the family circle. They vie with one another in scandal and in indecency. They are prone to blackmail, they magnify gossip, and are ever ready to strike the native and screen the Jew. When, owing to the abom-

inable misdeeds of the Jews, the brave Russians rise against their oppressors, the newspapers in America at once begin to bray "in the name of civilization." Committees of Jews are organized to raise subscriptions, and many of our public citizens make themselves ridiculous by giving money to assist the robbers, when, on the contrary, they ought to give it to the brave fellows who have reason to defend themselves.

The intelligence of the Jew, however subtle it may be, is at the same time extremely narrow; for it does not permit him to realize the fact that, after having overthrown the equilibrium of interests, there will result a state of things in which nobody will be able to exist, and that consequently all people will turn against them. That Jewish word *I*, which Renan, before his conversion to Judaism, has shown us to be so bitter, so antagonistic, to everything not Jewish, renders the Jew indifferent to what his fellow-men may suffer, and keeps him dangerously ignorant of what the people may think of him.

Had there existed a truly independent public press, discussing the facts exactly as they are, our newspapers could have enlightened the Jews; but no newspaper dares speak ill of the Jews—no one dares mention anything but what will flatter the Jew in his outrageous ostentation and vanity. The Jewish "receptions" and feasts are magnified, and are mentioned in glowing terms, as items of

public interest. If Mrs. Einstein or Mrs. Levinsky were to lose a poodle-dog, our "independent" dailies would despatch their reporters in search of the facts, and would devote columns to it, extolling the fat Jewess and lamenting and commiserating with her at her loss.

Newspapers are ready—for a consideration, of course—to launch forth and extol any rascally scheme concocted by a Jew. In many offices special writers are employed for this purpose—writers who visit the Jews to write up some of their "plans." Again, there have been established, of late years, "press agencies;" and a Jew has only to visit a press agent, pay him a certain price, and the latter hastens at once to the office of a newspaper, finds a Jew reporter, or, if the scheme is too rascally and needs careful handling, the city editor is sought (who is often a Jew himself), the plan is explained, the money divided, the public gulled—but it profits the Jew. I know one so-called "press agent" in New York who boasts of having been formerly connected with a great daily that is published simultaneously in New York, Paris, and London—a vile, corrupt, and unscrupulous rascal, who, however, continually boasts of his influence with the editorial staff.

There is a certain newspaper owned by a Jew in New York that ought to be stopped for the sake of decency. Its columns reek with corrup-

tion; the vilest harlots are allowed to insert their advertisements in its columns. This newspaper actually employs men who daily visit the vilest dens in the city of New York, for the purpose of writing up, and couching in phrases which are too transparent, the loathsome business therein conducted. A more vile, a more corrupt, a more indecent sheet, than this one published here in the great city of New York, we defy any one to find in any city of Europe, Africa, or Asia. Its proprietor ought to be indicted; for he is a corrupter of our youth, he is a disseminator of obscenity, and makes foreigners look with amazement and disgust upon us. Any day's issue of this vile sheet will afford evidence of the truth of this assertion.

But to return to our subject. If cheap work is such a crime that the whole nation resents it, and laws are sanctioned against races on its account, what will that same nation say about Jews, who do no work of any kind, neither dear nor cheap? How they enrich themselves, we shall see later. Jews, by their very nature, are a race of idlers and paupers, in the sense that they make the public provide for their support. Yet, in a few years they turn up in Wall Street as bankers and brokers. Usury, theft, counterfeiting, embezzlement, are their trades. During the last twenty years, it may safely be said that at least seventy per cent of Gentile merchants and

manufacturers have been crowded out by them along Broadway and other thoroughfares. Should not the merchants and manufacturers be protected against these leeches—at least as much as farm-hands are against Chinese in California? Certainly they must be protected; and, if the Chinese must go, we say the Jews must go also—Jews—who are incomparably more dangerous more abominable, less assimilable, than Chinese or negroes.

Hence, if legislating out the Chinese, the paupers, and foreign contract labor is patriotic; if Inspector Byrnes' work in collecting the portraits of criminals into a rogues' gallery is "patriotic;" if warning against poisonous fungi, destructive insects, venomous snakes, is patriotic;—the publishing of books for the enlightenment of the American people, concerning venomous snakes, the most destructive parasites, the most loathsome vermin, and, above all, the most degraded rogues, enemies of our social system, is eminently patriotic, praiseworthy, and commendable.

PART III.

CHAPTER I.

HUNGARY AND THE HUNGARIAN JEW.

HAIL to thee, brave Magyarország (Magyar country)! Thou celebratest thy millennium in the present year, 1889! It is a thousand years since the first Magyars swept through Europe like a furious hurricane, and, after laying waste many a city and province, settled down on the shores of the Danube and Tisza. Their country is undoubtedly the finest, the richest, the most productive in the world. Through the Middle Ages, Hungary was the granary of Europe, and to this day she does not cease to feed her neighbors. "Extra Hungarian non est vita; si est vita, non est ita"—*Beyond Hungary there is no life; if there is any, it is not the same.* This is a saying of the old Hungarians.

Hungary is the land of handsome women, good wine, famous warriors and poets. Nature has lavished here all the attractions that she has sparingly bestowed upon other countries. If you

seek the Alps, you will find them in northern Hungary and in Transylvania (Erdély). If you are in search of the plains of Provence, you will find them in Central Hungary; if you seek virgin forests, rugged, wild scenery, you will find it in Transylvania and the northeast; if you long for the lakes of Geneva or of Como, you will find their counterparts in western Hungary; if you wish to see the dykes and water fortifications of Holland, you will find them along the River Tisza. If you feel attracted toward prairie life, cowboys, and lassoos, go to eastern Hungary. If you are fond of fruits, you will find them all over the country, in such quality and quantity as you have never dreamed of. Not California, or France, or Italy has every produced such delicious fruit. Do you wish for a sky blue and serene? You will find it as glorious in Hungary as it is in Naples or Florence.

That this country so blessed by nature—intended seemingly for a favored nation—is so little known among Americans, is mainly due to the following reasons:

The Hungarians are a modest, taciturn people—they are not loud or boastful; consequently they are over-cried by other nations inclined to praise themselves, thus attracting travellers, pleasure-seekers, and business men. Honesty and modesty do not seem to thrive in our day.

Another reason is that, being a good country,

her sons do not over-run and swarm the streets and highways of other nations, and, as a matter of fact, their language is little known beyond the boundary lines.

Information about Hungary reaches us here through travellers, who, not being familiar with the language, get their information, through a scanty knowledge of German, from ill-informed foreigners, such as Austrian officers, German brewers, waiters, and other incompetent or prejudiced sources.

There is, however, a still more important reason why Hungary is either not known here at all or else misrepresented; and this is the fault of our government in Washington and our representative in Buda-Pesth. Germans and Austrians represent the Hungarians as consuls in New York, Chicago, and other great cities; while we Americans are represented in Buda-Pesth by a Jew, whose recent scandalous conduct in writing foolish political letters from his post to two obscure Jewish papers is well remembered.

We protest against the appointment of Jews to political positions. It is a serious fault that our government commits. A better representation abroad would have saved us many a blunder that has brought ridicule upon us. Government circles in Washington ought to have thorough information about all important matters, and above all concerning public opinion in foreign countries.

How could Washington send, as ambassadors, ministers, and consuls to foreign powers, contemptible and despised Jews, if the Executive knew that they are not *gratæ personæ*? Yet the President is imprudent enough to appoint Jews to Spain, Jews to Constantinople, Jews to Buda-Pesth, Jews to Prague, etc. If he does not know that these Jews are objectionable persons in the countries they are sent to, and consequently, to say the least, representatives unbecoming the dignity of the United States, it is a sad ignorance; if the President does know it and still appoints them, it is an insult to friendly powers and countries. Need we recall that "celebrated affair" when a certain Jew was rejected by the Austro-Hungarian government? Our Government suffered another humiliation of a similar nature a few years ago when Congress, urged by Jews, sent a letter of condolence to the family of the Jew Lasker and another to Prince Bismarck. The blood and iron chancellor did not even deign to open it; thus giving a well-merited and vigorous rebuke to our Senate and government. How our Jewish representatives are looked upon by the courts to which they are sent, the following, taken from the New York *Evening Sun* of Feb. 11th, will suffice to show: "Mr. Perry Belmont had rather an awkward experience on his arrival at the court of Madrid. When he prepared himself for presentation to the King, he was informed from the Foreign Office

that the Spanish Government had received no official notification of the withdrawal of Mr. Curry as the United States minister. The Spanish court is nothing if not formal; and in the absence of this notification, the credentials of Mr. Belmont possessed no significance.

"Under the circumstances, it was not good form for Mr. Belmont to remain in Madrid, or in fact to appear in public. He therefore withdrew to Seville, and went into retirement until the Department of State could forward, in formal official style, the notification that Mr. Curry had been relieved."

There is no need of comment on the above. The reader can understand for himself with what well-merited contempt the courts and the people alike regard the Jew. The *retirement of Mr. Belmont to Seville* reminds us of that expressive shrug of shoulders that so eloquently expressed the disgust of the Duchess of Angoulême at the proposal once made to her to admit Rothschild's wife to her presence. "*Fi donc*," she said.

The President and Congress of the United States should not feel surprised if one day some European power, in return for Jew consuls and ministers, sends us a Chinaman as minister plenipotentiary to Washington.

As a further reason why Hungary is so little known here, we can point to the Jews—the evil spirit and canker of that nation. Most of the re-

porters who are foreign correspondents are unprincipled Jews. All information concerning Hungary emanates from them, is conceived by them, worded by them, sent, read, set, printed, and corrected by them. Who, then, can wonder if such letters and cablegrams are simply so many Jewish lies?

The above statements in regard to Hungary may give the reader some idea of the attraction the country furnishes for the impure Hebraic harpies of southern Russia, Poland, and Wallachia. To more properly understand the matter, it seems desirable to add a few remarks concerning the Hungarian people and their social, commercial, and political life.

Authors of considerable repute—as Figuier, for instance—commit the inexcusable blunder of placing the Hungarians among the Slavs. Here, in America, even scholars of supposed high standing are totally ignorant concerning this question, and quietly acquiesce in the views generally received. Hungary, after all, is not a Lilliputian country: it is larger than Great Britain, Ireland, Denmark, and Belgium combined; it is larger than Italy and Switzerland put together; it has more inhabitants than Spain; and the Hungarians outnumber the Swedes three times. The kingdom of Hungary has a population of more than sixteen million inhabitants; of which number ten millions speak the Hungarian language.

The Hungarians—or, as they call themselves, Magyars—were and are chivalrous, brave, heroic, bellicose but good-natured, gay, hospitable, truthful, honest, and loyal. This is the verdict of all honest travellers who have visited this wonderful country and its amiable people.

But the great burden, the great curse, of the people is the political, economical questions due to the “new era in Europe,” and, above all, to the hungry, ravenous Jews who, like famished wolves devour the country. Imagine the tremendous sums it must cost the poor Hungarians to support a standing army far greater in time of peace than the country ever before had in time of war. Imagine also the Jew, who follows the peasant like a bird of prey, in thousands of cases not one grain belonging to the farmer, all being taken by the Jew money-lender.

Thus poverty and destitution are making rapid strides in the country, accompanied by unheard-of crimes—crimes that were once entirely unknown among this honest people. There are towns and villages which, in days gone by, never witnessed a theft or a robbery, drunkenness, or prostitution. Hungary knew of no pawn-shops, no insane-asylums, no poor-houses, until the Jews invaded her domain; for the Jews foster prostitution, degrade marriage, loosen family ties, and cause moral as well as physical degradation.* The first man who

in France advocated divorce, and who spoke in indecent terms respecting marriage, was a Jew.

The Jews in Hungary to-day own fully three fourths of the land. The remainder is mortgaged heavily to them; and as a matter of fact, they are the owners of the entire soil and reap the harvest.

Foreign countries, owing to the Jewish news agencies and Jewish correspondents, who generally reside in Vienna, are wretchedly informed, or, I should rather say, misinformed, concerning the political *status* of Hungary. How many times do we read that at Pesth,—meaning, of course, Buda-Pesth,—happened such and such a thing, and that the Austrian government refused to allow this or that?

Now, for the sake of truth, fairness, and honesty, it would seem to be the duty of our editors to acquire some slight knowledge of the actual facts.

Hungary is no more Austria than the State of New York is Alabama. As the State of New York is a sovereign State and independent of Alabama, in the same manner Hungary is a sovereign State, with its own people, language, laws, home defences, parliament, and a responsible cabinet of ministers. So is Austria separate and distinct. Both countries are sovereign and independent of each other; but as neither the State of New York nor of Alabama can declare war or issue its own money, so the two kingdoms are vested, by mutual consent, in a third body, in a

congress much the same as we have at Washington. The relationship existing between Hungary and Austria is briefly the following: Neither can declare war, neither can coin money of its own, neither can be represented abroad independently; therefore they have a sort of congress called "Delegation," which appoints representatives abroad, but whose members are chosen in common by the Hungarian and Austrian Parliaments. The power to choose foreign representatives is vested to three ministers, or, as we call them here, "secretaries." These three officials have no other power or authority either in Hungary or Austria excepting that of appointing consuls and ambassadors. Each country has its own separate and distinct ministers of war, finance, etc., who are responsible only to their respective governments. The three delegates meet alternately in Vienna and in Buda-Pesth. The monarch, Francis Joseph I. at the present writing, is obliged to reside alternately in Austria and in Hungary. The Hapsburg dynasty wears the crown of Hungary by free choice, not by force of arms. It is ridiculous, therefore, to speak of Hungary as Austria, and to talk of the Austrian government as the Hungarian. With this needful preliminary explanation, let us turn our attention to the Jew.

THE JEW.

Well, who is he?

Don't you know? He is the doctor, the scientist, the artist, the teacher, the merchant; he is the lawyer, the banker, the representative, the judge (generally Tombs Police Court); he is the landlord, the manufacturer, the distiller the butcher;—why, he is everything.

But, to speak honestly, our readers will soon learn who and what a Jew is, and what reasons Hungary had to try her utmost to banish and expel these Godless wretches from the beautiful modern Canaan.

Few men, excepting a few Oriental rabbis, actually know the Jews. It takes more than a lifetime to study their language, their literature, and secret teachings. I shall endeavor to give the American reader such a true picture of the Jew as never has been given to any public in any language—a picture the result of many years' study and close application to the subject in question.

The Jew is promiscuously called, by English-speaking nations, "Jew," "Hebrew," and "Israelite." They must be called Jews, and Jews only, since they call themselves *Yehoodim* after the tribe *Yehoodah*. In Latin, they are called *Judæi*, in German *Juden*, while the Slavs call them *Zid*, and the Hungarians *Zsido*. Their third name—Israelite—is the most characteristic, for it shows that

everything in and about the Jew is sham and hypocrisy. Israel, or still better, *Yisroel*, comes from the root *soreh*, "to reign," "to vanquish;" and *el*, "to be powerful," "robust," in a religious sense, meaning almighty. Now as to the history of that name: One of their ancestors was unwilling to be called by his real name, which was *Yekef*, signifying a swindler, probably for having swindled his brother Esau, the first-born, out of his birth-right, for a mess of pottage. *Yekef* (Jacob), tired of his ignominious name, without recourse to any court, changed it to the high-sounding one of *Yisro-el* "wrestler with God," or, as Jews explain, "for the sake of God." *Yekef*, *alias* *Yisro-el*, related to his neighbors, friends, and slaves some story—of course a lie—explaining the sudden change of his name.

The Jews like to be called Israelites; they detest their real name, Jew. The one is solemn, exalted, resplendent; the other is low, vulgar—like themselves.

The Hungarian name for the Jews, *Zsidó*, is a derivative of the Hebrew *Hezid*, meaning "to lie;" so that *Zsidd* or *Hazudó*, a liar, accurately and faithfully depicts the Jew.

Jews, up to the time of Joseph II., had no other names than those really belonging to them. Jews to this day, among themselves, in their own home, but more especially in their synagogues, never make use of the names by which they are publicly

known. Whenever they are called to read a *parasha* from the *Sefer thora* in the *bes Kneses*, they do not say "Mr. Aranson," or "Mr. Jacobs," or "Mr. Blumenthal," but "Moysheh ben Aharon," or "Shmu-el ben Yah-ekof," or "Mardohoy bar Duf." Their public names are deemed unholy and sacrilegious, adopted from necessity and for the sake of imposing upon the Goy. What a hypocrisy!

The Germans classify Jews according to the names they have; somewhat in the following way:

Quadruped Jews are those who have names such as these: Hirsch, Baer, Lowe, Ochs, Fuchs, etc., etc.

Bird Jews: Strauss, Adler, Fogel, Hahn, Gans, etc., etc.

Fish Jews or Shark Jews: Fisch, Fischer, Hecht, Walfisch, etc., etc.

Honest Jews (think of it!): Ehrlich, Ehrmann, Ehrlicher, Ehrenreich.

Manly Jews: Waldmann, Hermann, Wahrmann, Goldmann.

Color Jews: Weiss, Schwarz, Blau, Grün, etc., etc.

Stone Jews: Stein, Steiner, Edelstein, Rubinstein, Karfunkelstein, Lichtenstein.

Valley Jews: Blumenthal, Rosenthal, Lilienthal, etc.

Flower Jews: Blum, Blummer, Blumenstock, Blumenstrauch, Blumenstiel, etc., etc.

Tree Jews: Nussbaum, Grünbaum, Tannenbaum, Mandelbaum.

Mountain Jews: Grünberg, Berg, Berger, Steinberg, Steinberger.

Home Jews: Ickelheimer; Heppenheimer, Oppenheimer, Bischoffsheim, Bettelheim, Manheim, Waldheim, etc.

Finally, the German philosophers add, "All the rest are sow-Jews."

The Jews change names whenever they find it convenient to do so. Levy, in France, becomes Monsieur Levéy, or Halevy, if you please; in Germany, Herr Loew, or Lowe, or Lowinger; in Holland, Loew; in Poland and Russia, Levinek, or Levinko, or Lewinsky; in Italy, Levino;—another Jewish hypocrisy.

They often assume names of the highest aristocratic families to conceal their own ridiculous personality. Such was the case with a Jew here in New York who a few years ago signed his name as *Paul d'Esterházy*—a name of the highest, noblest, and oldest family in Hungary. Many unsophisticated Hungarians in New York supposed that he was a genuine Esterházy, until it was found out later that his real name was Grünzweig, which name he dropped for the more distinguished one.

Not only their names are shams and lies, but everything in and about the Jew is a sham and a lie. They themselves were a nation of bastards.

Go through the Bible, beginning with Abraham, Sarah, Hagar, and her son, the reputed father of the heroic Arabs. Look at Lot and his descendants. Onan, Judah, Tamar, Judith, Ruth, David, Solomon, the petty kings, Hosea, and the whole crowd, one and all, commit incest and adultery uninterruptedly, until dispersed by the Romans.

Jews are extremely elated with their *thora*. In the face of historic facts, such bluster is ridiculous; for no matter what their rabbis say and village parsons preach, it remains an undeniable fact that the *thora* was lost and never recovered. The Jews claim that they dug up one on their return to Palestine from Babylon; but it cost the life of more than forty thousand Jews before their leaders persuaded them that the one which they claimed to have found was the genuine one. The present Jewish Bible was compiled in Babylon, by the rabbis, from scattered fragments and quotations such as they could still remember.

The Hebrew language is another bastard. Avrohom (Abraham)—if such a person ever existed—was born in Chaldea, and his vernacular must have been the Chaldee. When in Palestine, he necessarily learned some Phœnician brogue; later, when he emigrated to Egypt, he again had to acquire some knowledge of that language. Coming back, he joined the Arabs and again was obliged to change his language. Therefore, he certainly had little or no knowledge of the Hebrew

language. His posterity turned part of the Phœnician, Chaldean, and other minor dialects into what is now called the Hebrew. But this amalgamation was never a spoken language; it was a brogue, just as to this day the Jews make use of a Polish-Hebrew-German-English jargon. They lost their language, they lost their Bible, they lost their country, and they lost their alphabet, for the one now in use is not composed of Jewish letters or characters (Jews never had a character), but was borrowed from Babylonia.

The Jews and their Religion. It is a disgusting sight, to say the least, to see with what wild enthusiasm our preachers run after their "Hebrews." Their knowledge of Judaism, Jewish literature, Jewish ideas, Jewish religion, is of the shallowest and most superficial sort. Few are the Protestant ministers in the city of New York who are able to translate a passage written in the Hebrew language, much less to write one. We despise that stupid and hypocritical zeal, "*Ignaros fallit, gnaris autem est derisui.*" Even the Jews have a supreme contempt for these preachers, and laugh at them in contemptuous derision.

Strictly speaking, the Jews of to-day have no religion whatsoever, although in theory they have three.

One is what is called the Mosaic or Biblical religion. This system or religion is available only in Palestine, that country being considered the

centre of the world, the only sacred ground upon which a Jewish temple can stand, the soil of which God himself irrigates and cares for; while all the rest of the world is profane, unholy, and impure, and is consequently unfit for a temple for sacrifices and a sacred priesthood. The Biblical religion is, as it were, suspended until such time as the Messiah may arrive, when he will gather his scattered holy people, and will subjugate all the Gentiles, and lead back the "*am hakkodesh to erets yisroel.*"

The religious ideas of the Jews have gone through various phases of evolution. The time spent with the Babylonians, and more especially with the Persians, revolutionized their religious views to such an extent that we can safely call it a new era of the Jewish religion. They had no hope of future life, and they only knew of the present of to-day. A vague allusion to this Semitical materialism is found in the Lord's Prayer—"Give us to-day our daily bread." New light came to them when they heard the Persians speak of an eternal life, immortality of soul, and of another power, rival to God; that is, of the *shi-tan* (Satan). Thus it was that the Jews reformed their religion without revolution or bloodshed.

From the above, it is evident that the religion of the modern Jews is founded on tradition and, to a certain extent, supported by Biblical teachings.

Rabbi Moysheh Bar Maymon reduced the whole Jewish religion to thirteen articles of faith; and this is the corner-stone of their religion of to-day.

But, veiled from public gaze, the Jews have another, a home, religion, based entirely on tradition from the teachings of the Talmud.

The Jews know well that Christians do not dare to attack the Bible—a book which we hold in greater reverence than the Jews themselves. They accordingly feel at ease in teaching rabid hatred, implacable, and eternal contempt, and aversion for the *goy*; uttering at the same time revolting sayings against us; calling us names of the vilest nature; reciting prayers full of the fiercest imprecations, for which the hangman's rope would be a too lenient retribution. While Christian ministers aim to find divine revelation, lofty moral teaching, elevating principles, in the Bible,—and Jews are glad to see this,—they, the Jews, understand, or claim to understand, the tendency and spirit of it far better; for they own that they derive all their venom, all their hatred, from this book, and that they are consequently justified by its pages in conspiring against us. Let it not be supposed that there is no hatred taught in the Bible, or that the hatred therein taught is solely directed against the heathen. The Jews believe that all are heathens who are not Jews, and teach that all non-Jews must be oppressed, must be persecuted,

and, if ever a chance is offered, must be exterminated. We are prepared to give ample proof of such diabolical and abominable teachings of the Jews. Thus, against Jesus they shout the most ferocious and revolting imprecations—"May His" (Jesus, whom they call "Yish-shu," *stupidity*) name and memory perish, and may perish his progeny!" Christians are called "Mamzerim," *sons of a harlot*; "Notsrim" (Nazarenes), "orelim" (*præputiati*), *uncircumcised*; Christian ministers are "navlin," *dog-skinners*—an illusion to Navi a *prophet*. Baptism is "mayim tome," *slops*; a Christian church is called "bes Kisseh moshov," a *privy*; or "bes tiflus," a *lunatic-asylum*. The communion bread is, "lekhem tome," *unclean bread*; a Christian woman, no matter how respectable, is called "nafkeh," a *prostitute*; a boy, "shekets;" a girl "shiktso," *abomination*. According to their doctrine, there is no alternative for a man—one must be either a Jew or consigned to the gallows (*Ow Yehudi, ow tseluf*).

All their imprecations are of course not taken from the Bible, for we find their rituals, their prayer-books,—in fact, all their books,—literally swarming with curses. But it is the Talmud—the so-called Jewish Bible—from which principally such doctrines are propagated among the Jews.

"It is right to kill the best of the *goy*."

"The word given to a *goy* need not be kept."

"Thrice every day during their prayers, the

Jews must hurl curses against the ministers of the church, the kings, the enemies of Judaism."

Again, let us take at random a hymn from the mahzor, the one of pesahh (Easter).

After various bitter complaints against the Egyptians, they vent their anger against the governments and the nations that so generously extended them hospitality, and hurl the following anathemas against their benefactors: "But know ye, know ye tyrants, that even your numberless armies will have their impassable limits; in spite of all your formidable power, the day will come when ye will be dispersed and oppressed like Pharaoh of old. I swear this unto you."

Take another example—from a morning prayer: "Look upon our misery, Lord, for the sufferings and pains of our heart are numerous; deal with us benignly, O Lord, in the land of our exile. Do not pour your wrath upon us, for we are your people, the sons of your covenant; look down upon us, O Lord, for our dignity among the Gentiles is much diminished, and they scorn us like a woman in her impurity. How long will your power yet remain in exile and your glory (the temple of Jerusalem) in the hands of tyrants? Arouse your avenging power and zeal against your enemies (Christians) that they may be disgraced and that they may tumble in their might," etc.

Now in bringing forward quotations like the above, which are taken from Hebrew books, it is

our aim to open the eyes of all our readers by showing them the solidarity of the Jews among themselves and their bitter enmity against all non-Jews, and at the same time to prove that there is not the slightest difference in the eyes of a Jew, whether one is a Christian, a heathen, a Mahomedan or an infidel, so long as one does not "sign and accept the seven precepts of the sons of Noah;" that is to say, so long as one is not a Jew he must be cursed, persecuted, even murdered. As an additional proof, I will quote a few more "prayers." These prayers were written to keep the burning hatred of the fanatical Jewish masses ablaze, and are considered a safeguard against all possible amalgamation. The following are what are called "ejaculatory prayers," and are recited every morning in a Jew's life. "Blessed be Thou Adonoy (Lord), King of the universe, for not having me created a nokhry (one not a Jew)."

Another prayer is one repeated to explain more forcibly what a "nokhry" in a Jew's mind means. "Blessed be thou Adonoy Eloheanu (Our Almighty Lord) who hast not created me oved" (*a slave*).

Shabbes (sabbath) night they offer the following prayer: "And Thou didst separate, Almighty Lord, the holy from the profane; light from darkness; Israel from the nations—likewise, Thou hast separated and sanctified thy people Israel through Thy sanctity." That is to say, darkness, profanity, and unholiness stand on one side "with the

nations," sanctity and light stand on the other, "with Israel." There is no alternative! We are all impure, unholy beings, servants and slaves who are destined to serve Israel. They feel keenly the disgrace that we, the goym, at least for the present, are not their avowed and acknowledged slaves, but their superiors. They accordingly pray, "Have mercy, O Lord, upon your people, do not expose your inheritance to shame, so that the goym may dominate over us."

It is manifest from the above quotations taken at random, that the Jews are an isolated people, held together unlike any other nation in the world by race, kinship, religious fanaticism, family ties, traditions, homelessness and language. They are not like Catholics, Protestants, or any other people or religious corporation or association who, aside from their religion, can be and actually are the citizens, the faithful children of their respective countries, nations, climes and tribes. It is not so with the Jew. He is Jew in race, nationality, language and religion, a member of the same international conspiracy, and a parasite upon the body of all nations; vegetating upon them without any productive labor. "One for all, all for one," is the Jew's motto. Let one tread, however slightly, on a Jew, out somewhere in the Phillipine Islands for instance, and the result will be that no sooner has this become known in New York, London or Paris, than all Jews from every quarter

of our planet will break forth with denunciations, persecutions, lies and violence, urging their respective governments to engage in war "for that barbarous breach of international laws, and to avenge 'the poor, persecuted' Israelite."

Jews were in all countries and in all ages the fermenting and decomposing element of society. All countries have had precisely the same experience with them, and the end of such experience invariably was their opprobrious expulsion.

Unfortunately for the Aryans, their new religion came from the country of these loathsome parasites. Meekness and charity being characteristic of this religion, even these pests found hospitable reception with all Christians. Few of them went northeast, but mostly due north and northwest, fixing their nests in Germany, France, Italy and Spain. The popes were their greatest patrons and protectors.

It only took a few years from the time of Charlemagne for the Christians to find who and what kind of people were their guests; they tried to convert them, thinking undoubtedly, that by gaining them over to Christianity, they would reform. The trial was abortive. Jews continued in their devilish work of robbing, swindling, cheating, stealing, practising usury and committing religious murders. Kings, popes and councils were obliged to enact laws to abate the intolerable evil; but it was of no avail. You well may preach, enact

laws, introduce legislation against leeches, but so long as they are allowed to remain upon the human body, they will continue to suck blood. To be free of them, one has to get rid of them. In the same way, no entreaties, no warnings, no friendly advice, no laws, no threats, no punishments would the Jews heed; the last remedy to be resorted to remained—expulsion. Accordingly, all western nations, one after the other, Germany being the last, expelled them.

Where did these "unfortunate, poor refugees" find shelter after their expulsion? What countries received them as they poured forth from all four quarters of the world? These countries were Hungary, Poland, Russia, and Turkey.

The cry of mediæval darkness, fanaticism, ignorance, and intolerance does not date further back than our own age; that is, the present century. Men who contributed nothing toward scientific progress, especially the Jews, were and still are anxious to attribute their expulsion to religious intolerance. In justice to Christianity, we must say that religious zeal, although often exuberant, never was the motive or the cause of the expulsion of the Jews. All the talk about the famous Inquisition, as far as the Jews are concerned, is a myth. We invite Jews to show how many of them were executed by the Inquisition. We mean genuine Jews; not heretics, traitors, but Jews, who were executed as such.

The learned Abbé Leman says: "It is utterly false that at any time a sincere Jew, recognized as such, was persecuted on account of his religion. The Inquisition only persecuted the *judaisants*—that is, to say, the Jews who pretended to be Christians, but who were always plotting and conniving against the people; who, in fact, were hypocrites and conspirators against the Christian faith and the laws of Spain."

Let Jews not talk of the religious intolerance of those days, or we may justly ask them, "Why and how did those intolerant Christians and Turks admit them to their respective countries?" Did they not know that Jews were infidels and a perfidious people? Why did the Roman Church, ever since her foundation, pray, "Oremus et pro perfidis judæis"? Did the Christians find out too late that they ought to be fanatical, and expel Jews for religion's sake? Had they been fanatics, would they not have refused, from the very first, admittance to the Jews?

I repeat, the expulsion of Jews from all countries of Europe during the Middle Ages had nothing to do with religion: it was an honest and praiseworthy anti-Semitic movement.

Read Lysimachos, read Herodotos, or any other great writer. Are they friendly to the Jews? Were the Egyptians religious fanatics who expelled the Jews from their country? Classical authors inform us how the Jews brought into

Egypt the leprosy, itch, and other contagious diseases; how they filled the country with vermin. The people bore this patiently for years, but at last patience was exhausted, and the filthy Jew was ejected. Were the Medes, the Persians, the Babylonians, the Lydians, the Greeks, the Romans, one and all "religious fanatics"? and were the Jews only honest, brave and upright men? How absurd!

All people, in all ages, in all countries, who made the acquaintance of the Jew, lived with him, and learned his character (or, rather, the lack of it), saw his misdeeds and habits, heard his conversation, no matter where or when that people existed, no matter what was its religion or language, all conceived in the end a deep aversion and contempt for what an old author calls, speaking of the Jews, "the stinking sewer-rats."

HUNGARIAN ANTI-SEMITISM.

"The *koosi* (one not a Jew) who studies the law deserves death," say the Jewish rabbis. Well, I have studied the law, and know exactly what Jews have in store for me; but no threat will ever deter me from the path of duty. It is due to modern anti-Semitism (the fact of my having studied the law), and this, too, under the guidance of a prominent old rabbi.

Many benefits have already been derived from

anti-Semitism—that healthy and salutary movement which sprang up spontaneously in Hungary about the year 1875. A bright and promising young gentleman had been persecuted, abused, and almost ruined in reputation and fortune by the Jews, but was rehabilitated and vindicated by the supreme court of Hungary. This young man, Victor Istóczy (pronounced Ish-to-tsi) by name, was the first representative ever elected to the Hungarian Parliament on the self-formulated platform of anti-Semitism.

Succeeding years had already developed an increased anti-Semitic sentiment, when, in 1882, an occurrence took place that shook not only Hungary, but the whole civilized world. It was the news, that spread like wildfire, that the Jews at Tisza-Eszlár, an unimportant village in central Hungary, had waylaid a young girl 14 years old, lured her in their synagogue just before the Jewish Easter, the 1st of April, at 12 o'clock noon, cut her throat, and collected her life's blood for religious purposes. The 4-year-old son of a Jewish butcher saw the whole affair with his brother, a 15-year-old lad, through the keyhole of the door of the synagogue. The trial was one of the most sensational that had ever come before a criminal court. Some of the perpetrators of the fearful crime escaped, and are to-day in America. I myself know them. The trial lasted fourteen months, and—of course—ended in the acquittal of

the fifteen Jews indicted for the murder. It was a great trial, a celebrated case, filled with blood-curdling details.

The Jews throughout the world took an active part, and contributed 200,000 florins to carry on the defence, hired perjurers, false witnesses, and fortified themselves with all the "accessories." The New York Jews, soon after the affair was decided in their favor and against the poor, helpless peasant woman the mother of the martyred girl, produced the details on the stage in a manner satisfactory to their low nature, and engaged in horrible orgies in the hell like den situated on the Bowery and called the Oriental Theatre.

Jews never before had such a narrow escape.

I have no doubt that the crime was actually committed just as the two boys asserted in their father's face; and I will not hesitate to stake my life on it. Any honest man, after reading the stenographic minutes taken during the trial, will feel precisely as I do.

The threats, intimidation, and pressure the Jewish plutocracy exerted upon the Hungarian government beggar description. Jewish plutocracy recognizes no duty, no law; it has but one end—to appropriate the greater portion of the labor of others, and of social privileges, as well as to screen the misdeeds and crimes of Israel. As it is well known, the governments of eastern Europe are completely in the hands of a few wealthy

Jews, such as the Rothschilds, Bleichröder and Hirsch (who "appropriated" from poor Turkey 300,000,000 francs). What a philanthropist! The Rothschilds, who control the Hungarian finances, sent representatives, letters, etc., to Kalman Tisza, the Hungarian premier at that time, urging him to suppress the scandal. They succeeded. In fact, nobody expected the conviction of the Jews, however convincing the evidence. Even if they had been convicted, what of it?

Hungarian judges were placed in a fearful alternative: "What will the outside world, the public opinion of Europe and America, say? How will the people take it? What will the world think, at the end of the nineteenth century, of a verdict of guilty in a case of religious murder perpetrated by the Jews?" This was the chief thought, the main reason, that led the jury to the verdict rendered. It is sad, but it is true.

The verdict made little difference in public opinion. Christians, as well as Jews, know that the crime was actually committed; and so long as the human race exists, so long as those records are kept, the verdict of the world will be, "They are guilty." They murdered Esther Solyomosi, to mix her blood in the form of dried powder in the Jewish Matsos, or Easter bread.

The same year in which this great crime was enacted, a prominent young man belonging to the Independent party of Hungary, the owner

and editor of the most widely read and popular daily paper, the *Függetlenség* (Independence), Gyula (Julius) Verhovay (Vair-ho-vah-ee), appeared on the arena of anti-Semitism. This young man, persecuted, wronged almost beyond description, by the Jews, fought thirteen duels, and is still carrying a bullet in his body—a bullet which physicians have not been able to extract. To this day he continues to be a veritable *bête noir* to the Jews. A third, a very influential man, is Ivan Simonyi, the editor and proprietor of a German daily at Pozsony, in western Hungary. All these men are anti-Semites, and they are among the best-known and greatest men in Hungary. In 1880 the great Hungarian patriot Istóczy founded a neat, courageous little monthly magazine, the *12 Rópirat*, the first publication of its kind in Europe, a powerful anti-Semitic sheet, read both in Europe and by those familiar with the language in America.

"It is an ill wind that blows nobody good" is an old saying. The cause of the anti-Semites was greatly benefited by the murder at Tisza-Eszlár. People in every country in Europe began to feel interested; numerous books were issued; meetings were held in France, Germany, Roumania; and the public began to look into the Jews and their customs; Russia began to regulate and eject her Jews; even we in America got a taste of it,

although our Jew-ridden papers keep silent about the mighty anti-Semitic movements in Europe.

About that time the famous Whittaker affair was being tried in West Point. Among the witnesses was a Jew, who was anxious to damage Whittaker as much as he could. When the judge noticed this inclination, he stopped the witness with the remark that there was no difference whether a man was black or white, as one was as good as another. Upon this the impertinent Jew replied to the judge that he, the witness, was a "Hebrew," and had been taught that there was a great deal of difference between race and race, man and man. The judge, a real Solon, gave him the following excellent answer: "Well, if you are a Jew, and Jews teach there is a great deal of difference between race and race, or one man and another, you Jews must not complain if the Russians expel you from their country."

Among the many good results of the anti-Semitic movements, was the fact that our scientists began to study the question, hunting up libraries for documents, as well as examining ancient authors. Some studied the Middle Ages, some the councils and popes, some the more recent historical monuments, others the ancient historians and classics; while still others consecrated their time and talents to the Hebrew, Chaldee, and Syriac languages, the Hebrew and rabbinical

literature, and the Talmud. From this study a great truth was discovered—and it became a recognized fact,—the present Hungarian anti-Semitism, and the anti-Semitism of ancient Egypt, Babylonia, Rome, etc., as well as that of the Middle Ages are identical; and none of them can be attributed to bigotry or religious fanaticism. Such a discovery vindicates the honor of the Middle Ages against Jew blackmailers.

Why do Hungarians Hate Jews? Although the voice of Hungarian anti-Semitism was faint and feeble,—for the language of the nation was not sufficiently known beyond the frontiers of the country,—the murder and the trial at Tisza-Eszlár was a thunder-clap which reverberated throughout the world. Jews strove, first, to oppose anti-Semitism with silence; failing in this, they denounced the Hungarians as savages, intolerant barbarians, religious fanatics, who ought to feel ashamed of such a superstitious belief,—as if, forsooth, Jews would murder Christian children and use their blood for religious purposes. Who will believe such charges in this enlightened nineteenth century?

Russia, Roumania, and Germany also began to wake to the fact that the Jewish parasites were sucking their life-blood. But it was not until France raised the alarm that anti-Semitism became an affair of the whole world. France at

once seemed to be pervaded with one spirit, one battle-cry, and that was:

“Le Juif, voilà l'ennemi!”

Vraicourt started his paper, *L'Anti-semitique*, which, after a few months of heroic struggle against the Jews, was compelled to change its name to *Le Peril Sociale*. This of course, meant a Jewish victory and was an omen as to the future of the paper, which finally succumbed. But France had felt the shock, had heard the battle-cry; and that was enough. The Jews there to this day feel quite uneasy. They know that their bright, sunny days are over; and that French patriotism will not tolerate them. Pamphlets followed pamphlets, articles and books were written on the subject of anti-Semitism, until at length Drumond appeared with his phenomenal “*La France Juive*.” We all know of the persecution to which he has been subjected—of his bloody encounter with Mayer, *alias* Avrohom ben Me-ir, and of the incredible popularity of his work. It is enough to say that anti-Semitism to-day is as popular an idea throughout the civilized world as any other social question; and honest men who will study the subject in this country will see that there is no more religious fanaticism involved in anti-Semitism than there is in the theory of our planetary system.

Why, then, do Hungarians, the arch anti-Sem-

ites, hate Jews? Hungarians hate Jews because, first:

The Jews are Aliens.—We do not mean to say that Hungarians hate aliens—no! the Hungarians are the most hospitable people on earth; but it is altogether different with regard to Jews. They are paupers; they pour down from Galicia upon the natives in swarms and legions, dressed in long, faded green cassocks, infested with vermin, filth, and stench; the upper part of their bodies is bent forward; their gait is a dragging, shambling one; their unkempt beards are red or faded, their corkscrew-like locks hang down on both sides of the head; while beard and hair are alike covered with feathers, straw, dust, and filth, and are veritable nests of lice; their headgear consists of a faded, shapeless, greasy hat. In a word, they present a repulsive sight—one that beggars description.

Some of them landed here at Castle Garden a few years ago. Jews were indignant when the authorities refused to allow them to land, but sent them to the Island, where they were lodged in barracks; but before even permitting them to enter the quarters allotted to them, they were compelled to take a bath, the first in their life, and for which they uttered, in their Jewish jargon, imprecations upon the police. Next, barbers were summoned to crop off the nauseating nests of vermin, and, after their "brethren" in

New York had procured clean garments, then, and then only, were they allowed to move into the barracks. These were the famous "Russian refugees." Second:

The Jews are a State within the State, and are Perfidious Traitors.—The idea of a nation always implies certain *strata* in its society. No nation can consist merely of bankers, of merchants, or of any one special class or occupation. The foundation of all organized society is the class of land-tillers; next come the miners, cattle-raisers, lumbermen, etc; next in order are those who manufacture from the raw material, which class embraces all mechanical occupations; finally comes the great body of the distributors; and, last, those engaged in abstract and indirect occupations.

The Jews never had such an organized society. They cultivated their lands through slaves, whom they purchased from others, but very rarely did any work themselves. They were always bent on unproductive occupations. From the wandering of their ancestor, Avrohom, Moysheh, till the time of the bloody conquest of Palestine they never followed any handicraft. The most glorious structure they ever produced was a wooden chest, which they thought of such an exquisite beauty and perfection, that the Creator of the universe the invisible the spiritual Being, shut himself in it. I mean the "arca foederis." Their temple,

"the most magnificent work of the world," was built by the Phœnicians the same as were their dwellings and other edifices.

By their very nature and physical constitution they were, are, and will ever remain parasites feeding upon organized society. It is an absolute falsehood that Jews are what they are through Christian persecution.

Why did they prefer that alleged persecution to national independence? Why do they not go and establish themselves somewhere out of our sight, instead of tolerating the "fanaticism" of Christians? No, they prefer to stay in this "exile;" and even protest when we want to put them out, and when we give them perfect freedom and independence to go.

Few know of the secret organization of our Jewish hordes. They are supposed to be *bona fide* citizens, having nothing in common with other Jews than religious worship, such a notion, however, is wholly erroneous.

The Jews under a religious cloak are organized in every country into a veritable "civil state." Wherever ten Jews congregate they are bound to form a *kahal*, *congregation* or *lodge*. The *kahal* resembles our "Boards of Trustees," but it assumes the dignity of synod in the case of the Jews. It includes not only religious, educational, and ecclesiastical affairs, but also judicial, legal, and criminal matters. In larger cities, the *Keha-*

lah Kadishah, *holy congregation*, has a separate court called the *bes din* (house of judgment), the Jewish court. These courts enjoy a sovereign authority, holding all Jews under their jurisdiction. There is no appeal from the decree of this Court. Before the establishment of the "Alliance Israélite Universelle" in Paris, which holds the place of the great Synedrium of Jerusalem of the ancient times, the various "*Kehalim*" were independent and in no way connected or subordinated to one another, but at the present day they are closely allied to that formidable institution and even subject to it. No Jew is allowed to disregard the authority or refuse allegiance to a *bes din* no matter what may be the question involved. They are all taxed a stated sum per family for the support of this court.

It is positively forbidden for a Jew to acknowledge or to submit to the laws of the country in which he lives. They must avoid bringing a lawsuit before a Christian judge or magistrate. If they cannot help doing so, they must strive to put a Jewish judge on the Christian bench. The Jew who brings a lawsuit against another Jew in a Christian court is a mowser, a traitor and a "*dam musar*," *a being free like the fish, whoever kills it is not guilty*.

Jews are allowed to indict Christians and to sue them; and they are allowed, even expected to, to sue the "*menudeh*" the excommunicated Jew.

Christian courts are often flooded with lawsuits brought by the agents of the "kehalim" against the unfortunate Jews who were stricken down by the malediction—the highest and severest degree of excommunication, called the hehherem—of the bes din, *the tribunal*; and such a Jew "a muhram" is dogged and hunted down into perdition until driven to suicide.

Rabbi Bekhai, in the kad hakkemahh, inveighs bitterly against the Jews who would dare submit to the authority of the goym; and says, "Whoever sues in the courts of the goym, desecrates the blessed name of God and glorifies the name of the idol."

The Rabbi Moysheh bar Maymon, by far the greatest authority among Jews, sets forth the following doctrine: "All who sue in the courts of the kutheans (Christians) and in the tribunals belonging to them, even though supposing that their tribunals were like those of Israel, lo, such are godless. . . . They are to be regarded in the same light as if they had cursed or raised their hand against the law of our master Moysheh (Moses). For it is said (Exodus), and these are the judgments which we shall place before them—*before them and not before kutheans* (Christians), *before them, but not before idiots*."

Now, bearing in mind that the "kahal" is a supreme authority, and that there is no appeal from its decision, one may well understand with

what contempt the Jews look upon our laws. These doctrines of the Jews are rigidly enforced to this day. Do not say that this is a theory of ancient times. No! it is in actual application every day in the year. All Jews are bound to obey the decisions of the "kehalim," and, as a matter of fact, the Jews are an organized state within the state.

Jews look upon our judges, lawyers and courts with scorn and mortal contempt. Mark the term the rabbi makes use of—*the idiots*! Truly, we are not able to give the reader an adequate, or even an approximate idea of the bitter hatred which fills their hearts against us, the goy, who have not even immortal souls. When a Jew passes a Christian in a lonely place, he is bound to spit while passing the goy, uttering some curse, saying for instance, "shed," devil or, "meshügheh," fool, or something similar. Furthermore, they say, that the goym are the sons of perdition, the children of the devil, because they do not wear the name of God inscribed in their body, but wear instead that of the devil. We will try to explain this. The name of God meant here is "shadday" (consisting of three letters, shin, doles and yode (שדי)). Now shin, the Jews say, is our nostril, because it resembles it, and in the Jewish estimation the soul resides in the nose; the doles is our arm, bent at the elbow in a rectangle. But Jews have a third sign, which is too indecent to be mentioned, and

which sign the goym do not possess and which resembles the "yode." In this way, the Jews compose the word "shadday," almighty, but the goym have only the two and these two (shin and doles) mean the devil, therefore the goy are the sons of the devil.

The Jews try to exert their power and influence to put Jews in judicial positions. Nothing flatters them more than to see one of their people (*einer für unserer Leut'*) on the bench, and hear him titled "Your honor." Such a Jew will always be spoken of in the presence of Christians as his Honor the Judge. The same may be said of senators and other Jews in high position. We should not be at all surprised if in a few years we should hear of a Jewish candidate for the Presidency. When Jewish lawsuits are pending and it becomes known that the judges can be "approached," the Jews invariably have recourse to boodle. If the judge respects himself, then the Jews satisfy themselves with curses and imprecations against him. Rabbi Moysheh Bar Maymon gives the following directions how Jew judges should decide a case: "If a Jew has a lawsuit with a *goy*, let it be thus: If there is justice for us in the law as laid down in the books of the *goy*, well and good; we shall judge them according to *their* law, saying unto them: Thus orders *your* law. But if there is justice in *our* law, we must always judge according to *our* law, and shall

judge always as it is ordered by *our* law. Nor should you wonder at this, nor ought this to trouble you. The slaughter of cattle, although guilty of no sin, does not trouble you; for whoever does not possess in himself the perfection of human virtues, cannot be justly counted among men. His fate ought to serve the exigencies of men."

Never yet in all my life, in all my study of the Talmudic and rabbinical writings, have I come upon a doctrine as ferocious and devilish as the above. By the "perfection of human virtues," circumcision is meant. Therefore, whoever is not circumcised is no man; and the life of such a creature is only destined to serve the exigencies of the Jew. In other words, whoever is not a Jew must be regarded as a brute that can be slaughtered, even if not guilty of any crime, seeing that the exigencies of the "man" require it.

We thus have a fair idea as to how Jew judges are bound to proceed against the *goy*, and what we have to expect from "our Hebrew fellow-citizens." In another passage this same rabbi says, "It is the duty of Israel to despise and kill those not accepting the seven precepts of the *Noahhide*."

Are the Hungarians justified in their hatred of the Jews? Are not Jews a state within the state? Can there be an honest man who will not become an anti-Semite after learning the execrable villainies of this shameful, intruding pest? Yes! the

Hungarians are right. Let us all organize against our mortal enemies; let every Christian writer join his voice to mine in driving the Jews away; let there be only one battle-cry from the Atlantic to the Pacific, and that cry, THE JEW MUST GO! Let there be committees appointed, secret organizations formed, and meetings held to pass resolutions urging our legislators to drive the Jew from our shores; let every honest merchant cease to have dealings with a Jew. The Jew must go!

Kén, yofdu kol yehudim, attem behaimos ve-hhazirim!

CHAPTER II.

PERFIDIOUS TRAITORS.

"Dic ingratum, et omnia dixisti."

"Say ungrateful, and you have said all."

Has ever a country been under any obligation to receive these wretched parasites, excepting that caused by the charity and commiseration that an honest man feels when he meets a fellow-being in distress and destitution? Although people knew them, still not a nation refused to admit them. Did they bring with them from Palestine treasures, useful science, inventions, or anything of value? The Jews were always the beggars at the thresholds of nations. Admitted everywhere, they were

everywhere ungrateful; and were rejected by all nations.

Still, to become an anti-Semite and eject the Jew is "religious bigotry, ignorance, spreading hatred among fellow-citizens," etc.

O Jews, you cursed parasites, look around! see your work in Poland, south Russia, north Hungary, Roumania, and Turkey! You owe an immense debt to these nations, and they owe you an equal one in return. They and you have bones to pick, but it will be your bones. You think that, because you emigrate to America, this will settle the account; that Americans do not know you, and so you can shout "religious fanaticism," "oppression," "bigotry," and that you will be permitted once more to play your grand game of poor Russian, Wallachian, Polish, Hungarian, Turkish refugees. No! These nations will thunder across the great ocean the fact that you are perfidious traitors; and we shall see the day when our Congress at Washington will unanimously declare: The Jews must go.

Jews do not want to become members of the body of a nation: they all strive to climb to the top, to dominate all; to rob all; and when this has been accomplished, to ruin and destroy all. To talk of their conversion, of their absorption, their amalgamation, is rank insanity. Those whom Jesus Christ could not convert, our preachers certainly never will. Whom the Romans could not

absorb, no other nation will. Neither is it to be desired. Let the Jews go back to Palestine.

An honest enemy, who comes to us with iron-clads, cannon, torpedoes, guns, and bayonets, with the avowed purpose of destroying our homes and property, of exterminating us if he can, but who at the same time gives warning and opportunity to resist, is infinitely less dangerous than this perfidious Jewish rabble, living among us and spying into our public and private life. It is the latter who, while showing a smooth, smiling, although devilish, countenance, at the same time treacherously undermines our society and works in darkness for our destruction. An open enemy will tell us: "I have such and such grievances against you; as you are not willing to accept my terms, I am going to fight you." Not so the cowardly Jew. The Jew is a bedbug, hiding in the crevices, concealing himself from light and sight. As soon as the warmth of the powerless, slumbering body makes itself felt, the loathsome insect crawls out, throws itself upon its prey, and sucks the life-blood of its victim with devilish pleasure and satisfaction. "Non missura cutim nisi plena cruoris hirudo!" Jews deny, with hypocritical indignation, that they hate us, that they conspire against us, that they long for the great day of massacre, the great day of butchery, when all non-Jews are to be mercilessly drowned in their own blood, and their corpses scattered on the highways and thor-

oughfares. They seek to conceal the fact that they are unceasingly at work, day and night, to hasten the arrival of that day, the great Jewish feast, when all Christians, reduced to poverty, robbed, enslaved, and disgraced, will fall victims to Jewish daggers.

This is no dream, no fancy, but a terrible reality. While Christian ministers exhort, instruct, their respective congregations to brotherly love, to loyal patriotism, sincere devotion to our laws and authorities, these Jewish impostors gather in their synagogues and pray: "Look down upon us and grant that the year of our redemption may speedily arrive. Crush the false God of the faithless heretics [Christians]! . . . May thou, O Lord, exterminate them on the great day of slaughter, when numberless edifices [Christian churches] will tumble down; but have mercy and spare thy dear sons [Israel]!"

Do you hear the savage beast, the Jew? This is a prayer recited for centuries by these venomous vipers, recited to-day in all synagogues, poor or rich, and uttered against the magnanimous people that gives them bread and shelter. Still, these execrable traitors openly boast that they are the bearers of civilization, the apostles of brotherly love and humanity! They denounce other people as fanatics. Fanatics! The idea! Is Prince Bismarck a fanatic when he says of the Jew, "Ein Semitischer Hosensch . . . er"? Was Luther a fanatic when he said, "Summa: es sind (die

Jüden) junge Theuffel zur Höllen verdampt"— "In short, the Jews are young devils damned to hell"? Was Voltaire a fanatic when he said, "It is with reluctance that I speak of the Jews—the most contemptible race that ever contaminated the earth by their existence"? Was Napoleon the Great a fanatic when he said, "Jews are the locusts that depopulate France. Jews must be forbidden to carry on commerce, because they abuse its privileges. Just as a bogus gold-manufacturer is by law forbidden from goldsmith's work." Was Constantine the Great a fanatic when he said "Nihil habemus commune cum Judæorum turba"— "Let us have nothing in common with the Jewish horde"? Was Tiberius a religious fanatic when he said, of the Jews transported to the isle of Sardinia, "If they got lost there, there is no damage done?" Was Juvenalis a religious fanatic when he said, "No matter what dreams you may ask for, the Jews will sell them to you"? Was Count Stephen Széchenyi, the great Hungarian patriot, a religious fanatic when he said, "It is well enough for us to emancipate the Jews; but who will emancipate us from the Jews?" Was Richard Wagner a religious fanatic when he said, "The Jew is the plastic demon of the decay of the human race"? Is Count von Moltke a religious fanatic when he says: "The Jew is absolutely indifferent to everything not pertaining to business; he is devoid of all patriotism; they defy all

attempts at assimilation; and they, the Jews, constitute a state within a state. In Poland they are a festering ulcer upon the body of the nation—an ulcer that can never be healed. The Jews always regard the people in the midst of whom they live as their enemies and ever practise deceit, usury, and perjury"? Was Fichte a religious fanatic when he said: "A mighty and inimical state is spreading itself throughout every nation in Europe; and this state is pressing heavily on all loyal citizens. It is Jewdom—a state founded and built on hatred against the whole human race. . . . Can we expect anything better from such a people than what we see every day? You speak of imparting civic rights to Jews; I see no other way of doing this than by chopping off the heads of all the Jews in one night and substituting others in their stead, in which not a single Jewish idea should be contained. To maintain ourselves against them, I can imagine no other means than to conquer the Promised Land for them and send them there?" Was the great German philosopher Schopenhauer a religious fanatic when he said: "The Jews are a people of parasites, devoid of all patriotism. The fatherland of a Jew is Israel; and this patriotism, *sine patria*, works with them with a greater enthusiasm than can be imagined. To grant them rights of citizenship, justice demands it; but to impart to them a share in the administration of a state is the height of absurdity. They

are a foreign, Asiatic people, and they must be treated as aliens"? Was Rotteck a religious fanatic when he said, "The Jews are the living mummies of the ancient world"? Was Paul de Lagarde a religious fanatic when he said: "No nation has ever been so utterly worthless in every respect in history as the Jews. Nothing, absolutely nothing, ever sprouted in a Jewish heart—nothing that keeps Europe moving. Not a single invention ever originated with the Jews. It is cruel to allow this nation to subsist upon the work of others. It is the imperative duty of all to eliminate these vermin, who have ever been the promoters of decomposition. It is the natural right of every people to be masters of their own territory. . . ." Was Professor Böckh a religious fanatic, who, when speaking of Jews, said: "Nothing contributed more to the downfall of Athens than the fact that the ancient and fruitful race of the Kekropidæ died out step by step, and a foreign people, made rich by exchange, speculation, and usury, devoid of all noble sentiments, utterly incapable of performing a single magnanimous act, insensible toward any lofty idea, and only hanging on the lucre of the moment, intruded into the civil rights and the administration of the state"? Was the general-in-chief of the German imperial army a religious fanatic when he said: "Jews always regard an oath given to a Christian as not binding. A quarrel with a Christian, is always re-

garded by the Jews as a common national affair"? Again, "With Jews an occasional bankruptcy is generally a means to establish their sons-in-law." The same general says, "In the campaign of 1812 the Jews served both armies as spies, and in the end they betrayed them both." Again, "The police scarcely ever discovers a thievery in which a Jew has not been engaged either as a principal or an accessory."

We could continue these quotations at greater length, but these given will suffice to convince Americans as to who deserve immediate expulsion from America, the pauper laborer or our "Hebrew fellow-citizens"?—let voters answer this.

Now let us plainly state the position of Judaism in our society.

Judaism is a compact body, composed of conspirators under the immediate leadership of the local Kehalim, which Kehalim is under the supreme authority of the great Sanhedrim of Paris, the Alliance Israélite Universelle. No matter what the "enlightened," "liberal" Broadway Jew may say concerning their Messiah, the fact remains that Jewdom at large looks forward to the arrival of the Mash-shiah with the most ardent expectation and frenzied enthusiasm. The task of the Mash-shiah will be to bring together his scattered people from all parts of the globe, and to lead them against the "usurpers" of the world. The world belongs to

the Jews, and we are considered intruders and usurpers. God kept the heavens to himself, but the earth he gave to the sons of men. Notice the word "mèn." Man in Hebrew is "odem" (Adam). When the Scripture speaks of Adam, the "first man," it uses the word Odem (Adam) simply. When, however, it uses the same word to designate a man, it has the article *ha*; thus, *ha*-Adam (in Hebrew, *ho*-odem). The letter "h" (*a* is a vowel, but not a letter according to the Jews, as there are no vowels in the Hebrew language) has the arithmetical value of "5," being the fifth letter. Now, a man has five organs for the senses: *a*, eyes; *b*, ears; *c*, nostrils; *d*, mouth; *e*, organs of reproduction—the latter being the object of the covenant between God and men. God created Adam in a state of ideal perfection, and hence there was no need of this special covenant and no need of circumcision; in other words, he created him without prepuce: and this is the reason why the Scripture applies the word "Adam" simply, without "ha" (*h*), while other men are called "ha"-Adam on account of the abomination of prepuce developed in the children of Adam—children conceived in sin. Prepuce, therefore, is equivalent to damnation.

God kept the heavens for himself, and the earth he gave the sons of Adam, not the sons of "ha"-Adam. The earth and everything in it belongs to them, and it will be the Messiah's busi-

ness to take it from the sons of damnation. As it is improbable that they will yield it up peacefully, but will resist and refuse to be circumcised, it is the duty of every faithful Jew to slaughter them and throw their carcasses into the fields, a prey to dogs and wild beasts; while those who escape must be reduced to slavery to serve Jewdom and the Messiah.

The Jews deem the coming of the Messiah certain. The date alone is uncertain. He may not come for a thousand years, or he may come at any moment. This is the meaning of the "prayer" urging God to hasten the year of their redemption.

It is easily understood that the mightier the goym are, the worse it will be for the Messiah and the Jews, because it will be more difficult for the latter to conquer. An open revolt before his arrival would be an act of insanity, but there are other means to weaken the enemy and impair their power. Such means are, for instance, "to gnaw at the roots of their morality;" to disturb their unity by provoking complex riots, race hatred, causing national flags to be torn down, selling and divulging state secrets, betraying governments and armies. Public opinion can be misled by their journals, honest enterprises and patriotic undertakings denounced. They can persuade the unsuspecting public to elect agents of the kehalim to important positions of trust, as, for

instance, to a Ministership, a senatorial, gubernatorial, or presidential office, or even to send Israel as consuls to foreign countries. By united efforts they can throw themselves upon the various exchanges, where, by means of false reports, treachery, and conspiracy, they create a market for their own benefit and fleece all within their reach. They can play the rôle of patriots in order to gain confidence and access to various public trusts, thus enabling them to work effectively for their own co-religionists and to weaken the nation. Once let a Jew come into power, he can help ten other Jews to positions and crowd out the native-born. They can praise up Jews in their papers as great artists, great scientists, never mentioning the fact that those thus praised are Jews. If a Jew is convicted of a crime, let the paper say, a Russian committed embezzlement; a Hungarian was arrested; a poor Roumanian was persecuted and sent back as a pauper: but let no Jew be brought into disgrace by letting the world know the fact of his being a Jew. All discredit, all hatred, all disgrace must be thrown on the *goyim*.

Every Jew in every country has a certain task to perform, and this task consists in weakening the *goyim* society by every possible means. Let a Jew have only one object in view—impunity.

The above are the instructions of the rabbi given to this day to every faithful Jew, and they

are the instructions which emanate from the Alliance Israélite Universelle.

Every Jew in every part of the world is in duty bound to grind off the wealth, welfare, reputation, peace, and strength of his respective nation and country, as much as it lies in his power, and in return to strengthen, help, and push forward his race to the utmost. At the same time, while he is destroying the health, the body, the mind of his "enemies," he is bound to marry at as early an age as possible, in order to become the father of as many children as he can support, and thus to increase the force of combatants, the ranks of the fighting Jew patriots "for the common cause," the destruction of the *goy*, and the establishment of Jewish monarchy in Palestine.

CHAPTER III.

EDOM.

A JEW may be a murderer, a robber, a thief, a traitor, or guilty of the most atrocious crimes combined, but he never loses his reputation among his co-religionists, provided these crimes are committed against the *goy*, not against Jews. And this almost incredible code of morality is quite intelligible and even logical. Jewish conscience

is not directed by Christian ethics, nor are Christian ethics the measure of their moral actions. If they are an elect people, a people chosen from all others by the Creator of the universe,—a creator who commands them to slaughter nations, men, and animals; a creator pleased with blood and destruction; a creator flattered by bloody sacrifices; a creator that has dictated his will in books that are called the Word of God,—the Jew is not to be blamed. We certainly fail to see why a Jew should entertain any scruples in his diabolical career. He is a legal, saintly murderer and thief: he does not sin against the Bible; he does not sin against his Talmud. Against what does he sin? Against right and justice, as established by the society of the *goy*.

The Jew is the living mummy of the ancient world, said Rotteck, the great historian. Well said; but it would have been better were he to have said the Jew is the living Old Testament.

What we said above of the Jew is fully testified to by the following passage of "novi Yeschayahu" (prophet Isaiah):

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein; the world, and all things that come forth of it.

"For the indignation of the Lord is upon all nations, (*goyim*) and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

"Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

"And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea (Edom), and upon the people of my curse, to judgment.

"The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea (Edom). . . . And their land shall be soaked with blood, and their dust made fat with fatness.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."

This language, dripping with blood,—language which no butcher, nor even hangman, could utter without disgust,—is the language of a "Jack the Ripper" or of a raving maniac, yet is the delight of the Jewish heart, for it is "the Word of God." It was written by Jews in Babylon, com-

mented upon by Jews in Spain, and approved by modern Jews, and, alas! by Christians, too, who disgrace common sense, humanity, and civilization.

Now, what does the language of the Jew prophet mean? Rabbi Abarbanel explains it with genuine effusion in a lengthy dissertation, from which we quote the following passages: "To understand this and other similar prophecies, we must know that Rome, Italy, and the whole of Christendom is filled with the sons of Edom. . . . Thus, in the Roman Empire, various people flocked together, as, for instance, the Ammonites, Moabites, Ishmaelites, and others, who insulted the blessed God—that is to say, by the Christian doctrine attributing a Son to God—and blasphemed the laws. . . . Since Jesus of Nazareth stood under the rule of Mars (Mah-odin, so called by reason of his reddish color), this is the reason why his blood descended upon his own head, and he was killed as well as his disciples and apostles, and a great many of the people who followed him."

The crafty rabbi means to infer by the above that all Christians and all non-Jews will share a similar fate at some future time; and he closes his essay with these words: "And now the prophecies, it must be understood, refer to these when then they speak of Edom."

Mommsen called Jewdom "the element of decomposition." This is, in fact, what Jews are: their mission is to counteract our progress; to de-

stroy during the night what we build during the day. Each *goy* killed, each *goy* robbed, each *goy* reduced, is a stone removed from the path of the approaching Messiah.

The non-Jewish society is Edom. The great task of destroying Edom is the aim of every Jew; the aim for which he is obliged to work, concealing at the same time his object, and never betraying this his cherished mission. While the synagogue utters curses, maledictions, and imprecations, individual Jews must assume a tranquil, calm, and composed countenance. They must appear to be the friends and advocates of civilization, enlightenment, and brotherly love. They must appear to be loyal citizens, devoted patriots. In a word, they must practise the most deceitful, the most cunning, the most dangerous hypocrisy—the hypocrisy of a perfidious traitor.

This is the position of Jewdom in a non-Jewish society. Were this a theory only, not applied to practical daily life, we might laugh at them; but history, as well as our own experience, shows that the aim they follow is in the fullest sense a reality.

When the Hungarians besieged the Turks in the fort of Buda, the Hungarian Jews were the spies in the service of the Turks; and it was they who instigated the Turks still to resist when their cause was lost. When the Turks saw that the struggle was hopeless, and the Hungarian tricolor floated on the tower, they laid down their

arms and surrendered, but the Hungarian Jews formed a separate company, retreated to a corner of the fortification, and began to fire on those who surrendered, thus hoping to save their own lives. But the Hungarian soldiers knew the facts, and not a Jew escaped.

Not long ago a queer old document was found in Toulouse. On a certain occasion the Jews went to King Louis the Debonnair, complaining that they were insulted by the Christians without any reason. The king ordered an investigation; and assigned this duty to Richard, Duke of Aquitaine, and Sisebode, the Archbishop of Narbonne. The latter summoned the nobles and lords to a consultation held in the church of St. Stephen, to ascertain the facts. It was remarked that all present sided "with the poor, unjustly persecuted Hebrews;" and there was nobody who would engage to defend the Christian side of the question. The archbishop accordingly appointed Theodard to find out what the Christians had to say for themselves. Theodard at the very next meeting appeared, bringing under his arm documents extending from the time of Charlemagne. These documents contained answers to all the charges preferred by the Jews. Among others, there was a document narrating how, when the Saracen prince Abderhan was besieging Toulouse, the patriotic Hebrew citizens of that fortified town approached the Saracen prince, invited him to

take the town, rid it of their Christian fellow-citizens by the edge of the sword, and deliver them from the Christian yoke. The gallant chief did everything as the Jews wished, but the joy of the Jews was not of long duration. Charlemagne appeared and reconquered the place. The consternation of the Jews can now be easily portrayed when they saw the emperor marching at the head of his victorious legions. What could they expect in return for their godless treachery? They did not cease to implore his clemency, until finally he yielded, and commuted the death sentence of these murderers, traitors, and rebels. He however imposed this penalty upon them: Three times a year—at Christmas, on Good Friday, and the Day of the Assumption—every Jew had to receive a slap in the face, and, furthermore, the Jews were compelled to offer to a church in the city thirteen pounds of wax candles.

When Theodard brought forth these documents, "the Jews had no tongue to answer," remarks the chronicler. They changed their policy: they began to excuse themselves, to ask pardon, and to implore the assembly to permit them to live again in the city under the same conditions, "for they thought the insults above referred to were groundless." Later on, they again revolted; but this time it was not on account of the slaps—it was on account of the thirteen pounds of wax candles.

A few years ago a Hungarian Jew, a member of the Hungarian Delegation, betrayed a private conference of that body by selling the secrets to the ex-Jew editor of a German paper in Hungary, and the scandal that followed its publication almost precipitated a war between Austro-Hungary and Italy. It needed all the energy, cunning, and humiliation of the minister of foreign affairs to appease the universal indignation and avert the war.

Americans still remember the scandal that the United States Jew minister to Morocco caused a short time ago—a scandal which nearly culminated in war with the Sultan of Morocco. The perfidious traitor sold United States protection and citizenship to his Jewish coreligionists, exempting that scabby body from their obligations toward their Sultan.

A Hungarian Jew smuggled certain goods into several countries in South America, and when discovered what did the rascal do? With a great deal of bluster, he unfurled the flag of the Union, and threw it over the smuggled stuff in order to intimidate the officers, who, however, removed the abused flag and confiscated the goods. Imagine the effrontery of the infamous Jew! He protested against the "insult" to our national flag, and nearly succeeded in deceiving public opinion at home.

The perfidy of the Jews is as old as the race itself. The Bible is replete with incidents of their

perfidy; while the Jewish women—well, who has not read of the Jewish prostitutes of Jericho; who has not heard of Esther, Judith, Deborah, and the rest? Rome always looked upon the Jew as a perfidious enemy. Pompeius destroyed about a hundred thousand Jews, to teach them a lesson of faithfulness. On his return to Rome, Tullius facetiously remarked that the great Roman general refused to add the name he had earned by his conquest. It is well known that it was the habit of the Romans to attach to their name that of the country or nation which they had vanquished, such as "Afer" or "Africanus," "Grachus," "Germanicus;" but Pompeius deemed it a disgrace to take the despised name of Judaicus or Palaestinus.

Marcus Turbo knew the Jews perhaps better than any Roman of his period. Having ascertained that the powerful Roman legions were in distant lands quelling rebellions, the Jews in Jerusalem perfidiously slaughtered the Roman garrison. Jewish thirst for blood was not quenched by this unwarranted butchery. They also murdered the Greek merchants in Jerusalem and all the Roman citizens, sparing neither women nor innocent children. Rome sent to the scene of disturbance general after general, but the Jews overcame them by their superior numbers. The defeat of the Romans encouraged them in their career of murder. The Senate finally sent against them Marcus Turbo, who had just returned after

having disciplined the Britons. He hastened to Palestine, captured Jerusalem, and crucified more than two hundred thousand Jews upon the neighboring mountains and valleys.

When Jerusalem was lying in ashes and ruin, while the general was celebrating his victory in his camp, a delegation of Jews came to him and begged to be allowed to offer prayers every morning upon a mountain facing the Holy City. Turbo allowed it. After a few days, he ordered the stone-cutters to hew out of a large block of marble an immense figure of a sow. During the night this was placed by the soldiers upon the highest point of the western walls. Next morning the rabbis and the rabble ascended upon the mountain to offer their "prayers," which were only maledictions against the victors. The knowledge of this fact, no doubt, was the cause of Turbo's action. When the Jews noticed the horrible animal on the walls of Jerusalem, they burst into fearful anathemas against the *goy* to the great amusement of the general and the army.

The Jews received another lesson from Antiochus the Great. While in Egypt he was betrayed by the Jews, who had before solemnly vowed friendship and espoused his cause. He, however, neither forgot the Jewish perfidy nor forgave it. When the Egyptians were overcome, he hastened to Palestine, and the Talmudists relate the following

events, little known among historians. The walls surrounding Palestine were strong and high, but within the city there was a scarcity of kids and lambs for sacrifice. The Jews within the city arranged with Antiochus to lower by means of a rope a big basket in which was placed the price of a kid or a lamb, the animal purchased to be placed in the basket and hoisted by the Jews.

Within the fort there was a Greek who was not slow to perceive that in the end Antiochus would be victorious. One evening after a disastrous battle, while the Jews were preparing to lower the basket with the money, the Greek shouted to the Syrians, many of whom were in the army of Antiochus and nearly all of whom spoke Greek, not to send any sacrificial animal, because that superstition made the Jews obstinate and only prolonged the siege, but to put instead into the basket a young pig. The Syrians did as they were bidden.

The rabbis, in the Talmud, inform us that when the feet of the hateful little pig reached the parapet, an earthquake was felt throughout Palestine; the walls crumbled, and the enemy burst in and captured the city. The Jews were put to the sword, and Jerusalem was again destroyed. Antiochus was advised to burn all the Jewish books, and to destroy everything pertaining to the Jewish religion; but the magnanimous king refused to hear to this, and only permitted himself to inspect

their temple, where no *goy* ever before had set his foot. While there, he indulged in a little joke. He ordered a fire to be built within the temple, a pig to be killed, part of its carcass to be burned, and its blood to be sprinkled around. The Jewish priests were compelled to eat of the unclean animal.

This is the so-called desecration or pollution of the temple, which to this day is celebrated by the Jews in the month of July.

From that time, few Jews have allowed, or to this day allow, their sons to study the Greek language; and the Greek, ever since that event, is the object of their intense hatred.

In the kingdoms of the three emperors of Europe, matters are a thousand times worse than in the United States. The Jews are the absolute masters of the three empires. They furnish the money to run the government. The greater part of the crown estates are mortgaged to Jews; national banks are managed by them; high officials, ministers, generals, and the aristocracy, with few exceptions, are at their mercy, both as to their fortunes and character. The sad fate of Count Wimpfen, the Austro-Hungarian minister to France, who shot himself in one of the streets in Paris, December 30, 1882, is well remembered. He stated, in a letter to Baron Hirsch, the Jew banker, his intense shame at being in the service of that Jew. He described the humiliation with which he felt

that the entire diplomatic corps was being bribed, and was steeped in corruption, by the Jews. Jews are the contractors for the armies, furnishing them with clothes, food, and implements of war.

Suppose, now, that there arose a rumor of a Messiah among Jews, as it often has happened in the past, so that the Jews really become convinced of his advent, and suppose that it was deemed necessary to reduce Europe to a ruin and desolation. It would suffice merely to touch a little knob, a knob which is to be found in the President's room of the "Alliance Israélite Universelle." All is honeycombed, all is ready, and only that one touch is expected. Close the banks and money supplies; disgrace and kill morally the diplomatic corps, high officers, princes, ministers, bishops, kings, and nobility; stop the supplies of the armies; poison their food; give them blank cartridges, as has been done more than once; and down will fall Europe, with all her crowns, thrones, and armies, and there will be left nothing but smoke and ruins, piles of ashes, and pools of blood.

This may be only a dream of the Jews; but this is actually the lesson taught to the young Jew by the rabbis.

That eloquent prophecy of Messiah may yet be fulfilled. A prophecy that will be the day of vengeance of Yehovah and the year of retribution of the judgment of Tsiyyone.

And on the ruins of Edom the survivors will see, with the devilish face of Mephistopheles, or of Jack the Ripper, with a livid, fiendish smile of satisfaction, the perfidious traitor, the Jew.

CHAPTER IV.

THE JEW IS A LIAR.

A FEW years ago a curious libel suit was tried in the City of Mexico. A Mexican was sued for calling another "a Jew." The defendant explained that his opponent first insulted him by applying to him the opprobrious epithet of "Mohammedan"; the court, however, decided that the term Mohammedan was no insult whatever; for although the Mohammedans are infidels, they are an honest, upright, and truthful people. But the term "Jew" was grossly "insulting and libelous, and implied dishonesty." To be called a Jew is tantamount to being a liar, a usurer, a deceiver, an embezzler, and a thief. The verdict was guilty.

When we say that the Jew is a liar, the term must be taken in its broadest sense, embracing all the subdivisions of the word,—such as misrepresentation, falsehood, blackmailing, calumny, mystification, suppression or falsification "of facts and truth."

We may thus obtain an approximate idea of what an important part hypocrisy and misrepresentation play in the social and political life of the Jew. Were it not for misrepresentation, hypocrisy, and falsehood, no Jews could exist in lands inhabited by any race of non-Jews. Jewdom, both in its history and in its very substance, may be said to resemble our gigantic Brooklyn Bridge, the span of which rests upon two colossal granite pillars, while that of Jewdom rests on the twin pillars of hypocrisy and falsehood.

The Jews are bogus Americans, bogus Englishmen, bogus Frenchmen, bogus Germans, bogus Hungarians. They are bogus citizens, bogus patriots, bogus subjects. They are bogus Israelites; their writings are bogus scriptures; their language a bogus Hebrew; the very letters of their alphabet are stolen or misrepresented. Jewish monotheism is a bogus monotheism. Circumcision is a bogus Jewish custom, and Moses himself a bogus Jewish lawgiver. The miraculous escape from Egypt is a shallow invention, the antiquity of the race an idle boast, Jehovah is a bogus Jewish term and idea.

Science does not accept ridiculous assertions made in ignorance thousands of years ago any more than a man of ripe age and experience regards seriously the stories of nurses and children.

The Jews in the past have succeeded in imposing on the credulity of nations by stories picked

up in their wanderings from one country to another, setting themselves up as the authors of the same. The fact that they found willing ears in Greece and Rome evidences nothing except that these nations were human and fond of learning. To-day, however, people care little for tradition and hearsay. They want facts. They want to see things for themselves.

If antiquity is a matter of importance or merit, the pretence of the Jews that they are "the most ancient people" becomes laughable. When Abraham fulfilled the "covenant" with God, the creating spirit of the universe, India (Hindoostan), Chaldea, Armenia, Egypt, and China were grown up nations—nations "that saw no more miracles." These nations still exist, and have given birth to other nations, which in time peopled Troy and founded colonies in Asia Minor. It was centuries later that the Jews appeared in the peninsula of Sinai, and from the time of their appearance they were homeless vagabonds, much like the gypsies of to-day, who, however, are older than the Jews.

Anthropologists adduce ample proofs that the Polish Jews (and most, if not all, of the German Jews and their descendants) are only the Hebraised Slavs, who have little, if any, connection with the Jews of ancient Egypt. The Polish Jews have the measurement of the cranium, the external physiognomy, in most cases even the sandy color,

the blue eyes, the protruding cheek bones, the round or curiously flattened head of the Slavs. It has been scientifically demonstrated that they are only Slavonic bastards.

It may be regarded as a settled question that the Jews draw their origin from northern Africa, and that they developed into a people in the peninsula of Sinai, whence they either emigrated or, more likely, were driven out and invaded Babylon. Those who remained in the peninsula, retained their original features, and grew into a nation known as the Arabs. The Jews, driven to the north, encountered other nations which again drove them further north, until finally they mixed with the Armenians much the same way as the Polish Jews have since done with the Poles and Russians. The Armenian blood—so to say—created the modern Jew. The original Jew resembled the Ethiopian race (the Negers). By the influence of the Armenians they lost their short and thick, upward-bending noses, protruding lips, and kinky hair, and developed into the well-known Jewish race of to-day. They also inherited from the Armenians the cunning spirit of speculation, in which the Armenians surpass all nations, perhaps even the Jews.

This is not a mere theory, put forth to degrade the Jews. The journal of the Anthropological Institute of London published fac-similes showing the above-mentioned Neger-like features.

The pure, real, noble Semitic race is represented by the Arabs, a brave and gallant people, while the Jews show its degraded type, the vulgar, mixed, impure branch—the rabble. To compare a Polish Jew with an Arab is to compare a mongrel dog to a full-blooded Arab stallion.

Now as to circumcision. Modern science has proven the fact that the Jews have learned this ceremony from the Egyptians. Avrohom (Abraham) was a youth of 18 when he followed the armies of Semiramis, and while in Egypt he learned circumcision. People living in hot climates practised that rite everywhere, without claiming any miracles about it. Herodotus relates all its particulars. The Aztecs also practised circumcision, without ever having heard of Abraham, Methuselah, or Habbakuk.

The "miraculous" escape from Egypt is told by Apion, without miracles. The king held several consultations with the Egyptian sages as to what to do with the impure Jewish hordes which spread vermin and loathsome diseases through the land. It was decided to drive them out into the desert; and this, beyond any doubt, is precisely what was done. The Talmud also shows that the Jews at that time were not allowed by the Egyptians to live with their wives, "the Jews being diseased." The facts are too indecent to record, but whoever cares to look into this matter will easily discover more than enough of this "miraculous" people.

"The Jewish lawgiver" *Moishah* was no more a Jew than King Kalakaua. His name "mosheh" is not Hebrew. It is a Semitic word, which appears in the Hungarian word "Mosó," from *Mos*, and is the root of the German *waschen* and of the English *wash*, meaning to wash. We may thus trace the story of his exposure in the river. There is an ancient apocryphal biography of "Moishah" wherein it is told that he was an Egyptian general. He married more than once, the last time when he was 80 years old. We are told that he was a sort of Egyptian Freemason, intimately acquainted with the priests and sages, but that he abused their trust and confidence, betraying their secrets—as many Jewish Freemasons do to this day—and the lessons taught him of the belief of the ancient Egyptian priests in "one supreme Deity." For this, as well as for having committed murder, he was "wanted" by the authorities. But he succeeded in making good his escape, "miraculously," and found shelter with the Jews. He conceived the idea of uniting these outcasts and of making a nation of them. For this purpose he conveyed to them the secrets confided to him by the Egyptians, teaching the unity of God, and making that God the national one of the Jews, and himself their lawgiver and autocrat.

Now a word about "Hebrew monotheism." The fact that the Jewish language has no term

for the idea of "God" shows the absurdity of the claim of the Jews as regards monotheism. The b'reshis (Genesis) employs the plural of *el* in a distorted form of *elohim*, from *eloah*. This *el* we find in the Hungarian word "él" (to live)—"élö," the living one. Yehovah is no more Hebrew than the word "él" is. Greek "Zeus," Latin "Yove" (Yoo-piter = yoveh-pater), Hungarian "Jó, java" (yo, yavah, the cream, the best),—all these teach us that the word is a foreign one to designate the best, the chief of the gods, of which the Jews had several. Some of these were the following: Dagon, a Phœnician fish-idol; Ashtarteh, a Semitical unchaste goddess, equivalent to "Venus frictrix" of Rome; Moloch, a bronze idol of gigantic proportions, surrounded with a ditch and accessible by means of narrow bridges. Great fires were built around this idol, until it became red-hot; its huge brazen arms hung down, with the elbows bent slightly upward. The victim was thrust into these arms, when the idol, by means of some internal contrivance, raised its arms, and the unfortunate victim was cast into its red-hot bosom. To drown the shrieks and cries of the unfortunate one, a band of drummers were stationed outside of the ditch, beating their drums with a deafening noise. The "Pe'or" was one of the most obscene creations of the Semitic imagination. This deity was identical with the Priapos of Lampsacos, symbolic

of the creative power of man. It was placed in gardens to impart, or perhaps to indicate, fertility, and to scare away birds.

It is not necessary to discuss here the merits of monotheism, whether it is better or more deserving of belief than Atheism, Pantheism, Theism, Bytheism, Tritheism, or Polytheism. Science and morality fail to discover much difference. We may, however, fairly claim that whatever superiority monotheism may claim as a form of worship, the Jewish monotheism is, least of all, worthy of respect. True monotheism means the worship of an invisible, incorporeal, all-powerful, all-present, eternal, just, sacred, merciful, paternal, blissful being; not that of an unreasonable, whimsical, rapacious, and merciless demon, the monstrous creation of morbid and unbalanced minds.

* * * * *

That the "Hhmesh" (Pentateuch) was written during the reign of "Dovid" or "Shlomo" (David and Solomon) is shown, beyond doubt, by the direct mention of the kings of Israel in the B'reshis (Genesis). These books, however, were subsequently lost; and later, upon the re-emigration of the Jews to "Erets Yisroel" (Palestine), were re-compiled from fragments and from memory. This compilation the Jews refused to receive as genuine until compelled to do so by the slaughter of the most obstinate. To conceal the fraud thus practised the Jewish elders forbade

young people to read the patched-up parts of the B'reshis.

It is hardly necessary to state that the Hebrew language never was a spoken language. The Jews always used some kind of a brogue. To this day the Hebrew language is pronounced differently by the Western and by the Eastern Jews. In our colleges where it is claimed that "Hebrew" is taught, although our so-called "Hebrew Professors" know exceedingly little of it, the Western or Arabic-Hebrew pronunciation is accepted as the "true" and "scientific" one, preserved by the Spanish Jews. The pronunciation of the synagogue, however, is different from this "scientific" method and may properly be called "Syrian-Hebrew," for the Jews pronounce it precisely as the Syrians.

Note.—For the information of the reader, we give an illustration of the two methods, quoting the first verse of Genesis.

"Scientific:"

"Bereshith barah Elohim eth hash-shama-im ve-eth hah-arets."

Syrian-Hebrew (our Jews):

"B'raishis boro eloyhim es hash-shomo 'yim v'es ho-orets."

Or,

"Raah 7 mitsvaoth shekabelu alehem beneh Noaah. Keyon shello kayyemu, amad ve-hethir mammonon le-yisrael."

Our Jews:

"Ro-oh 7 mitsvoows sh'kavlu oleyhem b'neh Noaah k'yown shello kayyemu omed v'heyseei mammownon l'ysroel."

This quotation is taken from the "G'moro" (Gemara).

The Hebrew language, therefore, is a bogus Hebrew language, and the Hebrew letters are bogus Hebrew, since the Jews lost theirs and have "appropriated" the ones they use to-day from the Babylonians.

What then is genuine with the Jew? What is the truth concerning him?

Simply this: the Jew is the personification of falsehood, misrepresentation, deceit, and hypocrisy. As darkness is the absence of light, and cold the absence of heat, so the Jew typifies the lack of truth.

The habit of lying is such a contemptible habit that if the most degraded gypsy were to be caught at it, he would be ashamed. This is not the case with the Jew.

What must be the morality of a people so addicted to falsehood? Are they worth to be admitted into a civilized country, where honesty, truthfulness and veracity are regarded as the foundation of social and political institutions? Can such people be intrusted with responsible positions? No! a thousand times, no!

But it may be said, especially by those who know only of "Hebrews" and "Israelites," and who judge by what they have read in the Bible, that there are really some "white Jews" among the Israelites. Possibly there may have been a hundred years ago; if any are left to-day, they

are so few in number that they fail to exercise any influence whatever upon their race.

The notion that a Jew can change his nature by contact with the Gentiles is altogether a mistaken one; it would be as easy for a cat to transform itself into a canary bird. Well did the ancient Greeks say, *physin ponerdu metavalén ou rádion*—"it is not an easy matter to change a perverted nature."

Science has conclusively shown that the modern Jew is a mixture of the Slav, the Armenian, and the native Canaanite; that his blood has been further deteriorated by the frequent practice of adultery; and that the race has become degenerate and bastard, much the same as the mule among animals. To further prove this assertion, we may quote Victor Istóczy's speech delivered before the Hungarian Parliament the 21st of November, 1883, against the introduction of Jewish "mixed marriages": "For my part," said the distinguished orator, "I do not at all fear that cases of such Jewish-Christian marriages [laughter] will multiply. This is proven by looking at Prussia, where between the years of 1875 and 1879 the yearly number of Jew-Christian marriages dropped from 250 to less than 150, and continues still to decrease since the spread of anti-Semitism."

"But apart from this, we have another highly interesting statistical item from Prussia, which shows that marriages between Jews and Gentiles

ought not to be allowed in any civilized country. [Hear, hear.]

"Official Prussian statistics show that between the years 1875 and 1879 the average number of children to each family was as follows:

- | | | |
|---------------------------------|------|-----------|
| 1. Lutherans..... | 4'20 | children. |
| 2. Catholics..... | 5'20 | " |
| 3. Lutherans and Catholics..... | 3'20 | " |
| 4. Non-religionists..... | 4'53 | " |
| 5. Jews..... | 4'43 | " |
| 6. Christians and Jews..... | 1'55 | " !!" |

When the attention of scientists was attracted by this remarkable phenomenon, further investigation proved that the result was even "less than the cross-breeding between horses and asses," from which mules result. Scientific deduction has shown that the relationship between the Aryan and Jewish races is a more distant one than that between the equine and the asinine families.

This is an incontrovertible fact. Yet these same "Israelites" claim, and their dupes claim with them, that they, the Jews, are the chosen people of the Creator of this universe; that they are the best, the holiest, the most worthy of all the nations of our globe. Is not this blasphemy and a shameless falsehood?

Rabbi Yekef ben Yitshhak (Jacob, son of Isaac) tells us in his book, "Tsennorenno" (as the Jews call it, although its real name is *Tsehaino ooraino b'nos tsiyyon*, meaning, "Go ye daughters

of Tsiyyon and see"), a very romantic story. This book is a family-book with the Jews, and is held in as high esteem by them as we hold our incomparable Shakespeare. "There are fish," the veracious Jew historian says, "which measure several hundred miles. Rabba, the son of Hhanna, says that the ocean once threw out a fish on which more than sixty towns feasted, and sixty more laid up salted provisions from this same fish in an incredible number of barrels. One of its eyes alone furnished three hundred quarts of oil and grease. When Rabba returned next year, he found people sawing beams from its bones, and using the beams to build houses with." The same Rabba narrates even more. "As he and other voyagers were crossing the ocean, they saw a huge fish, the back of which was above the water and was covered with sand. They, of course, stopped and landed on its back, mistaking it for an island. They lighted a fire and made ready to cook, but when the fire burned, the fish, feeling the heat, began to move. Had it not been that the ship was near, all would have drowned." A goy might add, that had you been drowned the loss to the world would have been small.

Well, such is the Jew. When he affects to display *esprit*—that is to say, when he tries to be funny—he tells crude, gross, and foolish lies. Yet one must not wonder at this, as the Jew, by

reason of his race, is a sort of mule, his morality is also mulish; he is, therefore, allowed to revel in falsehood. A lie told "for the sake of peace" is not only permitted, but is claimed to be proper for a man of piety, for Yehovah himself more than once "changed his words."

The Jewish books prove this in the following instructive manner: "And Sarah said to Yehovah (she was speaking to the Creator in person): 'My husband Avrohom is too old already; how can I have children by him?' Upon this Yehovah said to Avrohom, 'What does the tantalizing Sarah mean by saying, how can she have children when *she* is so aged?'" We thus see that Yehovah himself told to Avrohom words *different* from those that Sarah had actually uttered; for she said: "*How can I have children when my husband is so old?*" The explanation of the strange conduct of Yehovah is this: Yehovah was unwilling to embitter the relations between Avrohom and Sarah, for Avrohom would have felt offended by Sarah's complaint, as if, forsooth, he was too old to procreate children. Hence the reason why Yehovah would not tell Avrohom that Sarah considered him too old to become a father. Upon this ground, and quoting the above as an example, the Jew sages teach, "for the sake of peace, it is lawful to lie."

Jewish immorality has still a higher source than the "Tsennoerenno."

Says the Talmud: "It is allowed for a man to change his word, if this is done for the sake of peace." . . . The sons of Jacob, although their father was dead, said to their brother Joseph, "Thy father commandeth . . ." Rabbi Nathan not only asserts that it is allowable to lie, but even claims that lying may be in itself a worthy action; while Rabbi Ishmael maintains that Yehovah himself does not hesitate "to change his word."

If then, as the Jews more than once assert in their religious books, Jehovah is a liar, his inspired word must contain lies. Why then should Jews not be liars? In fact they are the most shameless liars on earth.

Jews follow vocations the success of which depends entirely on a "change of words." They are "peessness" men; they are merchants, brokers, middlemen, agents, jewelers, clothiers, tailors, dry-goods men, cigar manufacturers, peddlers, reporters, journalists—which latter business has been entirely demoralized by them.

Simulation, insinuation, equivocation, and flattery are distinctive traits of the Jew. To prove this, let us quote from the Talmud—the Bible of the Jews.

In the G'moro (Chapter VII. of Sota) a story is related of a Jew taking his meals with a goy. The Jew suspects the goy of homicidal inten-

tions—all Jews are suspicious, for their conscience accuses them—therefore, when he touches the goy's meal he says: "The meal tastes the same as the one I had the other day at the table of the king." The G'moro adds: "Now if the Gentile hears this, he will say to himself, 'This man is known to the king, it will be unwise to kill him.'" You may be sure that the Jew never was near the king, it was only bluff.

In the same book, we find the following insolent and immoral doctrine: "D'rash rav yehooda maarva v'i tema Rabbi Shimon ben Pazzi muthar lehehhannif laroshoim v'aulem hazze;" which is to say, "It is allowed to flatter a godless (Christian) woman in this world." Here a wicked, malicious intent is insinuated. Flattery may be employed when the object sought cannot be accomplished by other means.

Another example: In a Ganora of the "Avoda Zora," the Jewish sage is trying to fasten a lie on their patriarch Yekef (Jacob), asserting that he, Yekef, was a swindler; that he told a lie to Esav. Upon this ground, the Jewish casuist sets forth the following piece of advice: "If a Jew happens to travel with a sword-bearing Gentile (see how scrupulous the Jewish coward is), and the Gentile should ask the Jew whither he was going, let him by all means name a more distant place (that is to say, let him lie to the goy), as if the Jew were travelling thither." The reason of this lie is that

if the goy should happen to have a murderous idea or intention against the Jew, he would say to himself, "The place is far distant, and I have plenty of time to kill him." Meanwhile, they will walk on until they reach the place of destination, and in this manner "the lie may save a Jew's life."

One sees Jews in Hungary, Roumania, Poland, and Russia trading in their shops with the natives, winding around themselves the "tfillin," and seemingly in earnest prayer, yet at the same time finding time to tell their customers the most barefaced lies.

We must now call the attention of our readers to the writings of the great apostle of Protestantism, Martin Luther. His last work, written three years before his death, he called "Von den Juden und ihren Lügen"—*Concerning Jews and their Lies*. This book, like all the others of the "Father of the Reformation," speaks in bold, honest, forcible language, requiring no commentary of any kind. We give the following extracts from it:

"I give the title 'Concerning Jews and their Lies' to my work, rather than that of 'Against Jews,' for the reason that we Germans know well from history what the Jew is. Therefore, we warn the Christians against the Jews as against the devil himself, for it is as much of an impossibility to convert the one as the other.

"As a cat cannot be good towards a mouse, so a Jew cannot be good towards a Christian.

"Jews who profess to be physicians deprive Christians of their lives, for they commit an act pleasing to God when they secretly kill Christians.

"Not even to this day do we know what evil genius has brought them into our country. We did not bring them here from Jerusalem; furthermore, nobody keeps them back; the highway is open before them, let them go back to their country; we shall gladly give them presents to rid our necks of them, for they are too heavy a burden on us, a plague, a pest, and a dire calamity to our country.

"Jews are veritable liars and bloodhounds. In their hearts they long and hope to deal with us in the manner they dealt with the Gentiles in Persia in the times of Esther. Oh, how they do venerate that book of Esther, which so accurately answers their bloodthirsty, revengeful, murderous desires! The sun never shone upon a more bloodthirsty and a more revengeful people, a people believing themselves to be the people of God, ordained to murder and destroy the Gentiles. After all, what else do they expect from their Messiah, who is—by their own words—to stand by them while they massacre the whole world, . . . and they would do this with pleasure, and in fact they have tried to do it, but without success.

"Therefore, dear Christians, beware of these damned (verdampft) and rabid people, for they are full of avarice, envy, hatred, pride, usury, arro-

gance, and curses against us Gentiles; they are so blind that they not only practice usury (not to mention their other crimes), but they claim that God himself has given this as a command to Moses to impart it to them, that they may follow it as their vocation.

"For this reason beware of the Jews, and know ye, that wherever they have schools (by schools, Luther means synagogues, as the Jews call these places schools, or in their jargon, 'Schül') they are nothing else than devil's nests, where vain-glory, arrogance, lies, maledictions, and disgracing of God and man are carried on in the most outrageous manner, just as the devils themselves would do; for this reason, wherever you see or hear a Jew teaching, think nothing else, than that you see and hear a basilisk, which poisons and kills men by its very appearance.

"Their breath stinks with the longing for gold and silver, the gold and silver of the Gentiles, for there is not a people under the sun more greedy and avaricious than they, and they will continue to be the same forever, as one can easily see by their accursed love of usury.

"Away with you, here! away with you, there! away with you, everywhere, ye damned Jews! (ir verdampfen Jüden). Shame upon you, that ye so rudely boast and so shamefully display your greed and avarice!

"If there were a store where blush-powder

were for sale, I would heartily give the Jews a couple of florins to go there, purchase a pound of it and besmear their foreheads, eyes and cheeks, even if they would not paint with it their insolent hearts and tongues.

"For this reason, if a Jew comes before you, you may make the sign of the cross, and with clear conscience you may say, there goes an incarnate devil (da gehet ein leibhaftiger Teuffel.)

"They wish to be the masters of the world, that the cursed goym should be their slaves and give all their gold and silver to the Jews. The Jews imbibe, even in their childhood, this appalling hatred against the *goy* from their parents and from the Rabbis. As the Psalmist says: Hatred has penetrated into their blood, flesh, marrow, and bone. It has become their very nature, their very life. . . . And as they cannot change their blood, flesh, and bones, neither can they change their arrogance and envy; therefore, know ye, dear Christians, and doubt not, that, excepting the devil, you have not a more embittered, a more venomous, a more passionate enemy than the Jew who means always to be a Jew. They are often accused by chroniclers of having poisoned fountains, of having stolen children, and of having pricked them to death, as they have done in Trient, in Weissensee and elsewhere. The Jews deny this, but whether it is true or not, yet I know that there is no lack of will on their part;

wherever they can manage it secretly, they act in secret, but if they cannot help it, they do not even hesitate to act publicly; bear this in mind and conduct yourselves accordingly.

"If the Jews perform some good deeds, know ye that they have not done them for their love towards you and to do good to you, but because they wish to live among you; *they have to do something of this sort*, but their hearts ever remain as I have described them. A man who does not know the devil may wonder why Jews are, without reason, so bitter enemies of the Christians, as we do much good to them. They are at home with us, they enjoy our protection, they use our country, our roads, our markets, our streets. In addition to this, there are our monarchs and men in authority who sit, as it were, with their mouths wide open and allow the Jews to steal and rob from their pockets, to open their purses and coffers, and by means of Jewish usury to reduce them ultimately to financial ruin. Our fortunes and money are theirs, and thus they become our masters even in our own country. If a thief steals ten florins, they hang him; if he commits a highway robbery, they behead him; but if a Jew steals and robs through his usury ten tons of gold, he becomes more welcome than God, and the Jews then say, we do not work, but spend our days in idleness."

Luther's ideas concerning the solution of the Semitic question are as follows:

1st. Their synagogues should be set on fire (dass man ire Synagoge oder Schule mit Feuer anstecke), and what will not burn must be covered over with earth (und was nicht brennen will mit erden überhäuffe und beschütte) that no men may ever see a stone or splinter of it.

2d. Their houses also should be pulled down and wrecked in the same manner (zum andern dass man auch ire häuser dergleichen zerbreche und zerstöre), because they practise the same things in these as they do in their schools.

3d. All their prayer books and Talmuds, in which such abominable impiety, lies, blasphemies and maledictions are taught, must be confiscated.

4th. Their rabbis must be forbidden to teach hereafter under penalty of death.

5th. Jews must be forbidden to loaf around; they have no business in villages, for they are neither landlords nor farmers.

6th. Jews must be forbidden to practise usury. All cash, gold, silver, jewelry and other valuables must be taken from them and deposited elsewhere for safe keeping.

7th. Young and strong Jews and Jewesses must be kept at work. Give them threshing-flails, axes, spades, hoes, spinning-wheels and spindles. Let them earn their bread by the sweat of their brow.

Finally, away with them ! (weg mit inent).
All honor to you, Martin Luther, friend of the
goy !

CHAPTER V.

THE JEW IS INSOLENT.

THERE are ideas afloat, sometimes almost universally accepted, without the world knowing whence they have emanated or whither they tend. They are not subject to investigation, and bear so close a resemblance to truth that they almost appear to be axioms.

It is generally admitted, for instance, that the odious properties and qualities of the Jew are "acquired attributes." Whenever the question arises concerning Jewish laziness, Jewish greed, or Jewish usury, one of the stereotyped answers is held up before our eyes, which states that this greed, laziness or usury is the result of "oppression and persecution."

It is time for the civilized world to refuse longer to accept blindly so rank a falsehood ; it is time to think for ourselves and to see things for ourselves. The above assertion is a bold piece of Jewish effrontery, lacking every particle of proof.

"The laziness of the Jew," say the Jewish liars and their dupes, "is the result of Christian fanaticism and intolerance, for the Christian for-

merly would not allow the Jews to hold land and to cultivate it ; consequently the Jew is not accustomed to work. But as he had to live he became a merchant, and in many cases a money-lender."

Jewish insolence is also ascribed to "Christian fanaticism and intolerance" ; for the Jews, it is claimed, having been persecuted for many centuries, had to endure innumerable abuses and suffer insults of every kind, which they often resented and sometimes returned.

Jewish lies are also attributed to "Christian fanaticism and intolerance," for the Jew partly by being a merchant or a broker, partly by being compelled to simulate Christianity, naturally acquired the habit of telling lies.

The Jews know well that these claims are false and malicious insinuations against the Gentiles. We defy any Jew to show us a solitary instance in the whole history of Christianity, wherein a Jew was molested for his religion's sake.

The Jews were always the Godless liars and perfidious traitors that they are to-day.

Doctor L. Reinisch, the well-known Egyptologist, thus speaks of the ancient Jew : "In the ancient country of the Pharaohs Egypt's flourishing culture at the end of the 19th century B.C. sank rapidly into a state of corruption, moral decline and unbridled profligacy. The first movement towards this state of affairs was given by the Phœnician, Jewish, and Arab merchants who settled in Egypt

in large numbers, and who, by their inordinate rush after gain, shook, as it were, the people's conception of right and strict order. Old and highly respectable families were ruined, while their places were taken by impertinent and shameless parvenus. People who only a little before were paupers suddenly became the possessors of fortunes, palaces, gardens, slaves, and treasures. They intruded into all sorts of society, and even the Court was not exempt from their visits."

Is not this a graphic picture of the modern Jew, who obtrudes his Armenian nose everywhere, even though uninvited?

All this talk about Jewish persecution is untenable in the light of modern investigation. We find in the Bible (I. Samuel) that "there was not a single blacksmith in the land," so that when repairs were needed for their axes, hoes, scythes, etc., the people had to cross the frontier, go to the Philistines and get their blacksmithing done there. And yet in spite of historic evidence, in full view of the facts of daily experience that clearly show the Jewish unfitness for any productive labor, D'Israeli (bogus Beaconsfield) had the impertinence, the "azzus ponim," to say, "the vocation of the pure-blooded, higher Jewish race is to exterminate the mixed-blooded and lower European races!"

Is this insolent?

Hear the other Jew, Crémieux (of course bogus

Crémieux, as his real German-Jewish name was Kraemer, which name means a petty village jobbing-merchant): "A new Messianic empire, a new Jerusalem, must rise in place of emperors and popes."

Of what "pure blood and high race" the Jews are, we have already seen. They are among men a trifle lower than the mules among animals. This fact renders the Jew unfit to build up a society of his own, much less to found an organized state. We saw the experiment tried right here in the United States, where rich Jews did their utmost to organize a Jewish settlement and to encourage Jews to follow agriculture. They purchased lands, built houses, laid out farms, furnished "the poor Russian refugees" with the most improved tools, live stock, provisions, clothing, fuel, etc., but they failed, as they needed the one essential thing, *hands on the plough*. It was a noble plan and an honest endeavor, backed with abundant funds, intended to make the notorious Russian refugees a kernel for a genuine Jewish colony, and to show the world that the much abused Jew can be as good a settler and American farmer as any other immigrant. But the Russian refugees thought differently. To be sure they allowed themselves to be transported to the far west (poor victims) after much quarrelling and copious threats, arguments, and bribes, but in less than sufficient time to raise the first crop, the

Russian refugees were seen in the streets of Cincinnati, Chicago, and New York as street fakirs, peddling shoe-laces and matches. They sold the goods and implements belonging to the company, raised money, left their farms, and ran away to . . . peddle. No wonder the Jews felt indignant when these facts became known, for they furnished the best proof that the Jewish race is a total wreck, not possessing the least germ of possibility for a national Jewish society in an independent Judea. Before this experiment, they could talk as D'Israeli did in his boastful manner, but since then the stern reality stares them in the face. Anti-Semitism is spreading like wildfire. The Jews know that they are hated throughout the whole world. They feel that a continued flood of Russian, Polish, Roumanian, Hungarian (all in reality Jewish) refugees will provoke a powerful reaction in the United States against them, which will inevitably culminate in their expulsion. Threatening examples of the Chinese exclusion, of the bill against pauper immigration, etc., are serious hints to them, and they know that newspaper and synagogue falsehoods are not sufficient weapons with which to avert the great cataclysm of the inevitable collapse. Suppose that other countries in Europe, following the praiseworthy example of Russia, should force their Jews to emigrate, and that all these hordes should land upon our shores, with the positive certainty that

none of them would ever become farmers or producers of any kind, but all would turn to peddling and jobbery, would settle down in our large cities, crowd our streets, multiplying the number of Hester streets, and increasing destitution, filth, and degradation, certainly our Legislature could not and would not shut its eyes to such a prospect. Suppose our boundless hospitality should draw over here three or four millions of these creatures, what will the nation do? The Chinese would prove welcome guests in comparison with these unkempt, ill-smelling Jewish throngs.

Here is the "pinch" which the rich American Jews so badly fear; for they thoroughly recognize the failure of the Jewish colonization scheme, as well as the disgraceful quality of their immigrants.

Thoroughly disheartened by this failure, and finding nothing to praise in the physical and moral qualities of their *protégés*, they do not lose sight of the fact that their abominable character is gradually getting unmasked, and that the American people are daily becoming better informed respecting the true nature of Jewdom. The Jews know that these facts cannot fail to arouse a national ill-feeling against them, that will eventually endanger the whole race in America.

In this embarrassing predicament, they resort to their last remedy—to their money-coffers. Hirsch, the despicable leech of Turkey, offers a hundred millions of francs to Russia, to purchase

toleration for his coreligionists. His aim, in this unprecedented "philanthropy," is to endeavor to educate another generation, which will be fitted in schools for vocations in public life, for which Jews are by nature unsuited. He thinks that Jews might eventually learn various trades,—even if unfit for agriculture,—and in the end gain recognition as artisans.

What does all this show? Does it reveal the "pure blood and high race" of the Jew? Does it not rather make it clear that, conceal the fact as they may, they are the refuse of the human family? In vain are they taught to play a part, to put on the "azzus ponim"—the bold face. Is further evidence required to prove that the Jewish race is a total wreck, beyond recovery, and beyond hope? If so, the reader's attention is called to the following extract from the *Ausland*, a German periodical, in which the following statistical items appeared:

"According to official statistics, among a million inhabitants in Prussia there are:

Protestants,	899	blind,	965	deaf mutes,	1437	idiots,	847	insane
Catholics,	997	"	1027	"	"	1346	"	884
Jews,	1334	"	1488	"	"	1826	"	1697

"In the kingdom of Bavaria:

Catholics,	1827	blind,	1856	deaf mutes,	1483	idiots,	964	insane
Protestants,	786	"	1850	"	"	1514	"	925
Jews,	1336	"	1817	"	"	2072	"	2862

These figures are unanswerable.

The reader must take also into consideration that these Jews feed better, dress more comfortably, and dwell in better houses than the mining, sea-faring Aryans. Their degradation is due to the wrecked condition of the race. It is the natural punishment of vice, profligacy, debauchery, and crime. They are fit subjects, indeed, to be "intermarried" with! Still, the female, the Jewess, is, comparatively speaking, better preserved than the male; and Prince Bismarck once remarked that a few squadrons of German Cuirassiers or a regiment of Imperial Grenadiers would be just the thing to settle the Jewish question.

Jews exert a feverish activity and put forth gigantic efforts to conceal their pitiful condition, lest they should lose the prestige they have gained among the credulous—among those who do not know them. Their feelings are similar to those of a supposed millionaire on the eve of bankruptcy, while surrounded with friends, admirers, flatterers, and servants. Jews regard the Gentiles as inferior to themselves; and to have their true condition ascertained and appear ridiculous in the eyes of these inferiors is the *ne plus ultra* of degradation.

Accordingly, everything with them is pretence; everything is hypocrisy and sham. They resent the most harmless and often well-meant jokes, the least allusion to their race, the using of the term "Jew" instead of "Israelite;" an insignificant scrap picture of a Jew, the omission of a title, the

failure to receive an invitation, are all insults in their eyes.

Men who dare to reveal what they know about the Jews must be prepared for direst and most merciless persecution. The first step taken is to denounce him to the local "kahal;" then the dogging begins. They will follow his tracks, find out who he is, what his business is; and if he is a merchant or manufacturer of any kind, the "kahal" orders a relentless boycott against his establishment. They will keep silent they will not mention his name, for fear of advertising and popularizing him. They try to put him down by silence. Meanwhile they continue spying out his antecedents, his financial situation, and possible obligations. If there is no flaw, no chance to assail his character, they denounce his book, magazine, paper, or whatever it may be, as ignorant, silly, absurd, and its author as a fool and an ignorant ass. They send him obscene letters and postals. They fill his mail with threatening and abusive letters. In some cases,—as they have done to me, for instance,—they send by mail or express diminutive gallows, guillotines, daggers, ropes, bricks, and even human dung—a thing which their forefather Ezekiel ate for 390 days. They will hire corrupt and irresponsible Gentiles, with a view of entangling their enemy if possible; and will not hesitate to bring the most damning and outrageous accusations against his character.

Their favorite plan is to accuse the one they wish to ruin, of embezzlement, of taking money, of being irregular in money matters. Woe to the man if ever in his life he happened to deflect from the path of the strictest, saintliest virtue, or even if he ever gave cause for such a supposition! The rush and attack of a pack of maddened, hungry wolves is a very faint comparison to illustrate the assault of these Jewish dogs when they find such a victim. They denounce him in unqualified terms. They drag him from one court to another, and ruin him, cost what it may. They do not even shrink from hiring assassins; and in this hellish warfare of the many against one, not only true Jews participate, but even the most modern, the liberal, and the "Mashumadim," or baptized Jews, join in the chase.

The reader ought to see for himself this ragged, fever-stricken, filthy Jewish horde as they stand on the curbs in Grand, Hester, Ludlow and adjacent streets, with their thumbs in the armholes of their vests, forming circles, spitting in their own beards, gesticulating and rattling "in ivre-khomesh." That is the place and the way to learn and to know the original Mr. Jacobs.

Hungarian boys sometimes indulge in a little fun at the expense of the "Jordan," as they nickname the Jew. Thus, for instance: When a number of Jews climb into a farmer's wagon hastening to the market in the nearest town, the

boys, pointing at them, count them in a loud voice,—one, two, three, etc. The Jews at once leap down and run after the rascally little Gentiles. The reason of their anger is the superstitious belief that numbering or taking a census brings death upon Jews, as at the time when King David instituted a census.

There are several such tricks by which the Hungarian youth persecute the "Am Hakko-desh" (Holy People). When passing a Jewish rum shop or any other place where Jews congregate, the boys will shout "Hep, Hep!" This never fails to bring out all the Jews from the place. (Hep, Hep is the contraction of *Hierosolyma est perdita*, Jerusalem is lost.) Again gypsy musicians are bidden to play "Ziktsee, Zaktsee" (corrupted German words for "Sechzene," Sixteen,) a mockery at the Jewish habit of talking of florins and of gain. Still another cry is the "Shalom, Shalom, Hep, Hep, Hep" or "Shloy-meh, Shloyleh, Shloymeleh Hham." All this makes the Jews furiously angry.

But what does this amount to compared to the insults the Jews pour upon the Christians in public life as well as in their synagogues. Since I know that their greatest and warmest friends are precisely those whom the Jews most hate, I mean the Bible-parrot Christians and gospel preachers who blindly laud the "Hebrews," I mention here incidentally, without intent to appeal to passion

and fanaticism, that Jesus, whom Christians worship as their Redeemer, the Son of God, is said by the Jews in their religious books to be in Hell, and that he there boils in human dung. Again in the book "Toldos Yeshu," or as the whole title reads, "Sefer Toldos Yeshua Hannotsri," *the book of the origin of Jesus of Nazareth*, the Jews say that Jesus was the son of a harlot. Another Rabbi says that His (Jesus') mother was a prostitute.

* * * *

The Jew knows no modesty, has no feeling for decency. "If there is only one chair in a parlor," says De Gubernatis in his book about Hungary, "you may be certain that the Jew will occupy it before any one else." You may slap the Jew, you may kick him out, you can never shake him off; he will continue his impertinence as before. Professions, arts, and literature are for him like old clothes. He exploits them for lucre only. Those who frequent the courts can best inform us what has become of that honorable profession established to defend honesty and innocence and denounce the guilty. Although there is not a single prominent Jewish jurist, yet the profession of the lawyer is largely in their filthy hands. There you see Jewish effrontery in full blast, denying well-known facts, adulterating truth, controverting unquestionable evidence, asserting impossibilities, falsehoods, and absurd theories, seeking

technical loop-holes, insulting judges, jurors, and opponents, desecrating patriotism and virtue, disgracing morality, ridiculing merit, and sneering at paternal, filial, conjugal rights as if a devil had broken loose. There is among them no principle, no conviction, no self-respect, nor any respect for others or for the dignity of the profession. A Jewish shyster is the impersonation of insolence.

Nor are the Jewish journalists any better. In their insolent papers they openly insult public decency. In their deadly race for sensation with which to flatter the lowest elements of society, and pick the pockets of the dupes, they manufacture news, calumniate honest men, ridicule virtue, drag respectable families into scandals, insolently making private affairs public unless large bribes are given to them. All these are common facts and are well-known.

That the Jewish race is a physical and moral wreck, can be seen also by examining the so-called literary productions of the Jews. The Jews are ink-slingers, not writers. In the world's literature no Jew ever attained an absolute greatness. The one Jew, the only one before whose memory I reverentially raise my hat, the only one in the race whom I am proud to call guide and master, renounced Judaism, and subsequently, in the bloom of his age, was excommunicated by the synagogue amidst fearful maledictions, during which every Jew dipped his burning candle in a

tank of blood. Sentenced to death by the *kahal*, he was shortly afterwards poisoned by its agents. This Jew was Boruhh Spinoza. There are, of course, a few Jew verse-mongers, styled by them "poets," such as Heinrich Heine, whose father remarked, "Had the fellow learned something, he would not now be compelled to scribble books." Jews like Moses Mendelssohn, "a philosopher;" Catulle Mendes (Ari Mandelbaum, probably), "the poet;" Börne, "the poet," are literary rag-pickers. Renan is of Jewish extraction, his name being Jewish; and if of German origin, he would be called Strauss. Le Père Hyacinthe Loyson is also of Jewish extraction, and was formerly known as Levisohn. Almost every newspaper in New York has at least one Jew on the staff, as a "critic," especially on dramatic literature. This fact explains why obscure Jews are invariably referred to as "our widely known," "illustrious," "highly esteemed," etc. All this is done to advertise the Jew, to push him, to extol him, while deserving men are utterly ignored. Jews often figure in such papers, without any reason whatever, simply to make them "popular." Jewish criminals are dealt with in a "tender manner," and are never alluded to as being Jews; while shameful insults against respectable individuals are constantly printed. If a Jew can paint a gate or whitewash a stable door, he is pronounced an "artist" by the Jewish "cornettists;" if he is able

to handle a fiddle, without making himself ridiculous, or touch a piano without appearing visibly awkward, he is "a phenomenal artist." Most of the "great musicians" are Jews, and their reputation is due not so much to merit as to the gratuitous advertising of the press. The Hungarian piano-king, Francis Liszt, has abundantly shown in his works that the Jew has no creative power—he is a copyist at the best; but most generally he is a broker, a middleman in music, as much as he is in any other business or occupation. His composition is compilation, his fiction an obscene scandal, but in most cases whatever he produces is downright plagiarism or literary piracy. In literature and art the Jew holds the place that the sparrow does among birds.

But it is not only in New York that the press is enslaved to the Jew. The New York *Tribune* in 1886 published the following article:

"One of the most remarkable signs of the Judaization of the French press, and, in fact, of the whole of Parisian society, is the silence which has been observed by newspapers in connection with M. Drumont's remarkable work, 'La France Juive.' The book has already run through several hundred editions, the total proceeds of the sale being devoted to the support of a well-known charitable institution, 'Pour les Enfants moralement abandonnés.' This kind of boycott is scarcely surprising, when it is remembered that,

with the exception of Clémenceau's *Justice* and of the *Temps*, which is the great organ of the Protestant party in France, all the newspapers published in the metropolis are edited by journalists who are avowedly either of Jewish creed or descent. Thus, Bapst directs the *Débats*, Lockroy the *Rappel*, Reinach the *République Française*, Laurent the *Paris*, Maynard and Albert Wolff the *Figaro*; Arthur Meyer manages the *Gaulois*, the *Clarion*, and the whole of the Orleanist press; whilst Leon Say, who is the 'homme de paille,' and, according to a universally accredited report, the illegitimate brother of Baron Alphonse de Rothschild, owns the *Petite République*, a paper which has a very large circulation in the provinces."

Many Jewish dramas and novels are stolen directly from the Talmud and served up as a "master-piece" for the *goyim*, who of course have not the slightest idea of their origin. This shameful mystification and knavish abuse of public confidence, this pushing of Jews ahead of others through falsehood and misrepresentation, is, I repeat it, exclusively due to the Jewish press and the Jews employed by foolish Aryans in the non-Jewish press. In Hungary and Russia, the race is well known. They cannot in those countries longer deceive people; the latter are no more their dupes. There is scarcely one of their "Shornalists"—as the Hungarians call them—who has

not been more than once publicly slapped in the face for some impertinence, such as dragging down respectable families into the mud and mire where the Jew himself wallows.

In conclusion, let me say to the Jews that I do not seek to calumniate them; I only comment upon and illustrate what they themselves teach in Rabbos, 157; 3, "Omar rav Yokim: sh'losho hhatsofim; hem hhotsauf C'hoyyo khelev, be-auf tarn gowl, oov-ummos yisroel." Said Rabbi Yokim: "There are three things that are impertinent—impertinent is the dog among smaller quadrupeds; impertinent is the cock among the fowls, and impertinent is Israel among the people." You are right!

CHAPTER V.

THE JEW IS A PERJURER.

IF all the prisons, dungeons, and places of deportation were to be taken collectively and compared with Jewdom, one and all would fall short in immorality, malice, criminality, vice, baseness, and depravity. Few crimes are committed outside of Jewdom that have not some psychological, social, or circumstantial excuse, while depravity in the case of the Jew is as natural as crawl-gliding is with snakes.

Jewish depravity is by no means "a degeneration;" for this might imply that the Jews were once a good, honest, well-meaning people, which is by no means the case. The Jews have been Jews ever since the race developed; the same as cats have been cats, and snakes have been snakes, since the evolution of their respective species. Any change that may have occurred in consequence of evolution is, in the case of the Jews, certainly for the worse, just as a poisonous plant develops more strongly the virulence of its poison. Avrohom was the first Jew; he began with emigration and immigration, in consequence of a "call from above;" that is to say, it was his race, Semitic instinct that led him to this. Later, when merely an intruder in Canaan, he, with astounding effrontery, laid claim to the whole country, as being "given him by his God;" but at the same time he did not put his hands to the plough to cultivate "his land," but he expected the natives to do it for him, just as is the case with the modern Jew. The result of this landlordism was that the natives, tiring of the arrogance and alien impertinence of this ungrateful intruder, withdrew their support and left him to his own resources. This meant for him work, starvation, or emigration. He chose the last as the easiest escape, and bade "good-bye" to the land of milk and honey, "his property and inheritance." He had all the "blessings and promises," but he had no bread; and ac-

cordingly he emigrated again to the rich country of Egypt, with empty bags, hungry and destitute. Next, we find him to be an arrant liar, passing off his wife as his sister. Those familiar with history, know that he "let" his wife to Pharoah, just as an honest man would let his house or any other property; he got money, he got sheep, goats, cattle, canvas tents, clothes, etc., *in exchange for his wife*; but when his lie was discovered, and he was summarily ordered by the Egyptian out of the country—in some parts of America, the people would have lynched him—Avrohom started again on his wanderings. He cared nothing for "sentimentalism;" he had the "boodle," and that was all that he cared for. People might detest him, might call him a vagabond, a parasite, a liar, a perfidious traitor, a faithless perjurer, a scoundrel, or any opprobrious name; being a Jew, these were not insults to him! He had his own morality, he had his own God, and, most of all, he got money by his deal. When, after wandering in southern Palestine, he once more found himself short of resources, he again repeated his former action. As he had lost nothing by it before,—honor he never had, nor did he ever lay claim to any,—he repeated "the letting" of his wife, this time to an Arab sheik by the name of Abimelech, with precisely the same result as in Egypt. When "his faithful spouse" became too old, without any ceremony or ado he took in her place Hagar, his servant-

girl. Was he not the typical Jew? Even if he were not married by a preacher or by a magistrate, is not the word of an honest man—a word given especially to a woman, making her his wife—as binding as the most religious oath? Faith is the rock upon which, not only political, but all social, institutions are founded; it is in fact the only tie that links men together in society. What is the election of a president, of a king, or of a magistrate, but words that are kept? words followed by actions? What is commerce, what is banking, what is manufacturing, hiring, paying, renting, but words and promises, followed by fulfilment?

It is the fulfilling of promises, contracts, and obligations incurred that keeps society together. Fail to maintain such contracts, and no obligations will be made, no engagements will be entered into; there will be no trust, no confidence, no production, no industry, and, in the end, no society. Recall the fable in which a certain number of men are said to have promised to contribute each a gallon of wine towards a barrellful, intended for a present. Each one thought thus: "Well, if I give a gallon of water as my share, nobody will notice it, as the others will contribute good wine." When the barrel was filled and the time of presentation arrived, it was discovered that there was not a drop of wine in the barrel, as each contributor had betrayed his trust, pouring in water instead of wine.

All contracts, business, social, and political relations presuppose natural morality, veracity, and honesty. Men who lack this natural morality and truthfulness cannot form any kind of society; and if they are admitted to an existing one, they become in it a decomposing element.

The fact that the Jews cannot form, and never could form, a society of their own, shows that the race is utterly devoid of such principles as morality, honesty, trustworthiness, and good faith. Where there is no moral integrity, there cannot be patriotism, philanthropy, or sympathy; and a race without these cannot flourish and extend itself. Where honesty is absent, there is no sciences, no arts, no knowledge. This is precisely what we see in the case of the Jews and their history; they had no agriculture, no industry of any kind: they had no idea of navigation, of geography, of astronomy, of geology, of chemistry, of botany, of zoology, mineralogy, geometry, or medicine. Do we not read that the Jews put their sick on the highways, to be dipped in "miraculous fountains?" that they spat in the palm of the hand to form mud from the dust, in order to "heal" the eye? They had all the "revelations;" but they had to leave, not only their streets and villages, but their country itself, and go into a neighboring one in search of a simple hatchet! Had they had morality in their blood, honesty in their nature, and some idea of right and truthfulness, they

would have needed no "revelation," but would have had flourishing towns, farms, navigation, arts, and prosperity. They would have been more like other nations, and might have become the masters of western Asia and northeastern Africa, where, in their stead, we find Turks, Arabs, and Syrians.

This abject and forlorn condition of the Jew is manifest even in our day. Earnest attempts have been made to interest the Russian Jews in agriculture. The Tzar Nicolas tried his best to establish Jewish agricultural colonies. Like the German colonists on the Volga, the Jews of white Russia received free land and many privileges. In the province of Herson 250,000 acres of the best land were given to a large number of Jewish families. The new colonists were freely provided with cattle, farming-implements, seeds, and provisions; but in spite of all these privileges, the Jews constantly deserted their colony. Thus, from 1860 to 1880, their number was reduced from 17,000 to 9000. A writer for the *Nabludatel (Observer)*, who visited the Jewish colony, says:

"The settlements of the Jewish colonies look as though they had been devastated by an enemy or by a plague. As a rule, the houses are roofless and have no windows, and there are no fences around them; no cattle and no farming-tools are seen anywhere, and the colonists themselves are rarely visible. Fully 60 per cent of them live

constantly out of the colonies, although officially regarded as colonists. They do not work on the farms—they are true only to trade. However, they stick to their land, or rather to their rights and privileges. Almost every year they receive money from the government for seeds. Last year they received 26,336 roubles for that purpose. A large part of their land they rent, and it brings them in 35,000 roubles annually, which sum exceeds all their annual taxes; yet they evade paying taxes, as well as military conscription. These colonies have the reputation of being hiding-places for horse-thieves, smugglers, and stolen goods."

Such is the Jew.

Virtues such as fairness, disinterestedness, and self-sacrifice are not only unknown to the Jew, but are utterly ridiculous in his eyes. The one thing sacred to him is lucre—"revahh." It is for "revahh" that he sells his wife's honor, outrages human dignity, sacrifices his only son, desecrates patriotism, sells and buys secrets, betrays his mother, and prostitutes his daughter. This is the morality of the typical Jew. And the Jew cannot help it, for he knows no better. The blood, the flesh, the bones, the marrow of the Jew, is Jew. He may act in good faith, and I do not doubt that many of them intend to do so; but as long as they profess to be Jews and adhere to their race, their good faith must be doubted.

The Prussian banker Bleichröder, and other Jews, combined to wreck France, even after her downfall in 1870. The Jew never spares an enemy, and the Aryan, no matter to what nation he belongs, is looked upon as an enemy. Remember that it was the Jew Erlanger who furnished money to the South to fight its battles, charging the modest commission of 33½ per cent. It was Bleichröder who promised to Thiers to use his influence—for a consideration, of course,—with Bismarck; and it was this same Bleichröder who shamefully violated his word. Bleichröder is thus spoken of by the Paris correspondent of the *Pall Mall Gazette*:

"The very name of Bleichröder, from that time to the hour of M. Thiers' death, was full of sinister meaning to him. He almost went into convulsions in the midst of the May crisis when he heard that the Prussian banker had come to Paris. His advent appeared to him of evil augury; and he compared it to a vulture flying towards a field on which hostile armies had assembled to fight.

"To make it understood why M. Thiers was so violently affected, I crave leave to give the memoranda of a morning spent with M. and Mme. Thiers. While he was chatting, Mme. Thiers came into the room with a quilted overcoat. She said: 'Monsieur Thiers, you do not look well; take care not to go into the garden without muffling yourself in this.' He replied, laughing,

'What care you take of me! I do not look well, because when I was just now slumbering I had a bad dream. I thought I was dead, and that in another world I could not escape from the greedy-looking eyes of the financier Bleichröder.' Thiers turned round to me and said: 'Bleichröder is a Jew who has caused me the most agonizing trances which a man loving his country and seeing her on the brink of ruin ever experienced.' 'How is that?' I asked. Monsieur Thiers replied: 'I do not want to dwell on a painful subject, but it is an interesting piece of contemporaneous French history. The story of Bleichröder and his eyes is worth being communicated. Bleichröder had made an inventory of our national wealth for Bismarck. He affirmed that we could easily pay a ransom of seven milliards, and that one of nine milliards would not crush us to death. He was so sure that he was right, as to offer himself to get the money through a financial syndicate if Germany would hand over France absolutely to the bankers, and furnish them with an army, which they would pay. Their idea was to screw France down, as India had been screwed by the company. The Chancellor held Bleichröder and his syndicate *in terrorem* over me. The plan was monstrous, but nothing was then impossible. Europe was broken up, and we had no friends to depend upon. The antipathy of the Prussian nobility, forming the military party, and

of the Emperor himself, to the Jews was in our favor. They did not wish them to become too powerful. I succeeded in getting off with five milliards and in keeping Belfort. Bleichröder was summoned to Versailles when I was there. I defeated him in rescuing the prey for which he was eager. Ever after, when he came across me, his eye expressed the feeling to which his disappointment gave rise. I cannot imagine a worse punishment in another world than to be condemned forever to be watched by the greedy-looking Bleichröder.'"

Under the general term perjury we must include all prevarication and trespasses against such natural and written laws as are based upon morality and bear upon social contracts. Remember, however, that the Jew always regards you as a *goy*, a soulless brute, a lower being than himself, a being that he is at liberty to rob in every possible way. The goods that he sells are invariably inferior in quality, no matter if they pretend to come "from a first-class house." The large Jewish establishments in dry-goods, cloaks, men's clothing, etc., keep a number of half-starving Polish Jews at work at the sewing-machine, paying them from fifty to eighty cents a day. These Jews are glad to get even that, as they cannot do other work; so the rich Jews get their labor at least one half cheaper than a non-Jew, who employs regular tailors and pays lawful wages. I have

heard many such poor Jews complain; but they cannot help it, partly because they cannot afford to lose the job, partly because the scandal would reflect upon their coreligionists. Besides, being orthodox, they would not resort to the courts of the *goy*, even if they could speak English well enough. So they bear the yoke of slavery. This circumstance in itself helps Jews immensely in competition with non-Jews. In some cases the Jewish goods are a trifle cheaper; but they are stale, inferior in quality, or even second-hand. If the Jew thinks that you are "green," but have money, the price of the article will be treble or even quadruple its value. A Jewish peddler once offered me "a meerschaum pipe." I knew at a glance the value of the "meerschaum." His price was \$6, but I unhesitatingly offered him 20 cents. He packed up his bundle indignantly and started, went as far as the door, returned, repeated the same three times, begged me to be more reasonable, as he knew that I would give a beggar more than that. At this juncture his price was \$3. To get rid of him I offered 50 cents, but repented on the spot when the rascally Jew handed me the worthless gypsum and pocketed my 50 cents. This illustrates the way one has to deal with a Jew.

While studying Jewish character, I have sat with Jews in their shops for hours, listening and watching how their business was transacted. Poor

goy would "jew" with Jew, offering one tenth what "Itsig" (Isaac) asked. Next comes the "milhhomo g'dolo," the great war, between them. "Now, I pots dem koots, I tit not steal dem;" "Yohh kann nisht, yohh kann nisht" ("I cannot do it, I cannot do it;") "Yohh habs nit geganefft" ("I did not steal 'em"); and so it goes on in a veritable rage. If the *goy* will not believe him, then the Jew will assume an air of sanctity, will raise his hands in the well-known Jewish fashion, saying: "I del you, py de holy Drinity, det it khosts me det moch." The poor Christian, if he is a Catholic, makes a sign of the cross; but if a Protestant, he simply stares at the Jew. The latter will keep on, swearing by "Jesus *Christs*," "Blessed Virgin Mary," "the Blessed Sacraments," etc.,—things that he does not believe in; if he swears by God, he thinks mentally of "the Christian God."

A few years ago a Jew was the *factotum*, the "haus Jude" to a number of bachelors. This Jew would engage almost in anything and everything at which money was to be made. He was, in short, a *ganef* (a rascal). I might have called him a procurer, for that was his favorite and most remunerative business. It happened once that a Gentile found himself in trouble, and, to his shame, let it be said, the woman was made the victim. The young man told his trouble to this Jew, and asked for his advice. "Nonsense," said the Jew, "I will fix it easily enough for you if you give me

so much." The bargain was struck; the Jew appeared at court as a witness for the defendant, and turning to the young woman began to talk to her quite confidentially. "Don't you remember me, Miss L——, when we met at ——, and you were a little—er—something like short, and I let you have \$5?" She screamed with shame and disgust. Those present were astounded at the incredible impertinence of the Jew as he said, "Yes, I am the father of your child, and I paid for it." The poor girl left the court-room in a fainting condition. That Semitic brute swore that he paid her. The Judge himself told me the story, and said that he felt humiliated that he was powerless against the miserable liar and perjurer.

Perjury, with Jews, is as common as lying. There is hardly an important Jewish law-suit, especially where a Christian is the defendant, or where a Jew is to be whitewashed, where Jewish perjurers are not employed. This fact was for centuries so notorious that Jews were not admitted as witnesses in Christian courts. Later, however, Jews were sworn by their rabbis with a certain religious ceremony. A rug was laid on the floor, the rabbi brought the roll of the *thora*, the Jew put on his hat, laid his hands on the "Ets hehoyim" (tree of life, the silver-wooden handle of the *thora* roll), and had to repeat the formula of oath after his rabbi. Subsequent events, however, showed that even this was useless, since veracity is not in the Jew-

ish blood. You cannot compel the Jew to be sincere and honest—he is not made of that material.

Jews cannot be intrusted with responsible positions, as such positions are always betrayed and abused in the interests of Jewdom. Secretaries, senators, representatives, judges, postmasters, one and all, use their positions to advance Jewish interests. They invariably appoint, promote, or pull up Jews into public offices, to the detriment of Gentiles.

Jewish coroners, Jewish doctors, help and encourage crimes committed by the Gentiles. It is absurd for a *goy* to intrust his life or his health to a Jew. Besides, we know that among our physicians there are many foreign Jews who never had a diploma, but in some way have procured a bogus one. It is the habit, when a Jew doctor dies, to bequeath his diploma to another Jew, who unhesitatingly adopts the name written on the diploma. Again, many Jewish doctors betray their profession by making a regular traffic and practice of procuring the destruction of the *foetus*, and selling all kinds of pills and instruments. To this devilish pest there is another associated, of which we ought to speak in another chapter, but lack of space forbids us to do so. I mean the class of execrable old Jewesses, who offer homes to women seeking privacy. It is bad enough that our misdirected society has acquired the absurd notion that the fruitfulness of a woman, which ought to be a great

blessing and her especial pride, is regarded rather as a degradation.

Will society ever come to a true appreciation of this matter? It is cruelly unjust, I repeat, that society condemns and persecutes a woman, deserving rather to be pitied, while it fails to condemn and thrust out the man who ruins her and perverts her destiny.

We have seen what sort of citizens Jews make: they are not honest and loyal subjects of any country or of any government. Their allegiance is as changeable as their clothes. The Jew will abjure the Emperor of Germany to-day, and to-morrow he will swear allegiance to the Tzar; next, he is ready to become "an American citizen." His oath is a mere formality, in his eyes; all he cares for is a warm nest, a "revahh." There is not a thing in the world, the *thora* itself not excepted, that he will not give up for a good fat "revahh." What does he care for citizenship? Give him the highest honors to be had in our country,—make him President,—and then go over to Russia, ask the Tzar to offer the President \$55,000 a year for four years, \$20,000 annual payment for life and the title of "baron," and you will forthwith see how quickly our President would leave Washington, abjure "American citizenship," and become a "loyal Russian subject."

Do our readers remember the famous Sabatay Tsvi, who claimed to be the *mash-sheeahh* (the

Messiah)? He was a native of Smyrna. The world never before saw such a "gezeres" as was among Yehoodim f'kol owlem (the Jews throughout the world). Jews from all countries hastened to him with presents; they threw themselves down in the dust at his feet; they kissed the very ground he walked upon. Thousands of Jews thronged to Smyrna to see him and to hear his harangues. He worked "miracles without stint." There was no poverty, no misery, no sorrow that he could not alleviate. The conservative Turks, however, are not a people to be trifled with. They lost patience, and, above all, they wanted no riots, no fanatical excesses, no religious war. Therefore, Mr. Sabatay Tsvi was forbidden to fanaticize the Jewish hordes. When he persisted, he was promptly arrested and put in prison. Day and night throngs hung around the jail, and several rabbis shared his imprisonment with him. He was a Jewish "martyr." The Turks ridiculed the Jews about their imprisoned prophet, saying, "Why does he not perform a miracle and escape?" The Jews believed in him in prison as firmly as ever, and answered that the messiah did not care to escape, he wanted to suffer persecution. Finally, the news reached Stamboul (Constantinople). The prisoner was ordered to be transported to Constantinople and to appear before the Sultan. His Majesty received him in the presence of Mohammedan doctors of divinity, high dignitaries of state,

and a few soldiers. After a lengthy theological and messianic discussion, in which several Jewish rabbis also participated, the Sultán turned to the messiah, and sternly commanded him to choose between two things—to turn Mohammedan, or to be beheaded on the spot. The messiah was no fool—he became a Mohammedan.

Remarkable as it may appear, the Jews did not even then desert him. They knew that he was a perjurer, that he was converted under compulsion, and that, as a matter of fact, he had not been sincere and loyal.

We must say a word here to Masonic organizations. Masons, who care for the well-being of their respective orders ought to recognize the fact that Jews are not fit persons to be trusted with anything that is private. I am a Mason myself, and I unhesitatingly declare that the Jews ought not to be tolerated in our lodges. We are a secret organization, and we have private affairs that concern nobody else. To transact private business in the presence of Jewish perjurers, traitors, and impostors is downright insanity. I do not claim or wish to insinuate that Jews reveal our secrets to the public. They do not do that, for they know that the Masons would be after them before they had time to think of escape; but it is a fact that the Jews keep their *kehalim* well informed concerning every move that we make. This is an absolute fact; and Masons ought always to bear it in mind. Do not

think that to exclude Jews would be a violation of the principle of equality or of the precepts of our order. I claim that I know the rock upon which Free-masonry is founded, for I am one of its most devoted disciples. Just as we do not admit women, just as we exclude certain other persons, just as our doors remain closed to criminals, so we can exclude the treacherous and perjured Jews. Why entertain any scruples about excluding the Jews, when these same impostors form "lodges" (that is, "*kehalim*") where we are not admitted? No Jewish *kahal* admits non-Jews; why, then, should we Masons be their dupes and admit these outcasts of other societies? Whatever we may have to talk over confidentially among ourselves is reported to the various *kehalim*, and these report it, in turn, to the general grand *kahal*—the Alliance Israélite Universelle, in Paris. This, of course, will never come to your ears: the Jews know why. It were better for us to refuse Jews admittance, just as many other great orders abroad exclude them. *They are not admitted to any prominent patriotic or secret national organization in Europe.*

I would also suggest that we drop out the absurd Jewish superstitions, lies, and humbugs from our rituals, and adopt modern and sensible ones.

Most of the Christian sects and denominations are extremely zealous about converting Jews to their particular creeds and tenets. This zeal can-

not be accounted for in any other way than through blind ignorance and lack of proper insight. What we ought to do first of all is to convert and reform ourselves. There are about one hundred and eighty five Christian denominations in the United States. Which one of these must the Jews join? Is it not a fact that Christians hate one another? The Catholics are scandalized if one of their own number associates intimately or marries with a Protestant. Protestant fanaticism, on the other hand, goes so far as to claim that the Catholic Church is not even Christian. The later sects abjure, deny, and insult their mother, yet they all want to convert their grandmother—Judaism.

Again, is speculative Christianity superior to speculative Judaism? is Bible Christianity superior to Bible Judaism? is practical Christianity superior to practical Judaism? These are the questions that Christians have to answer before they attempt to induce the Jews to change their creed. Jews dare not discuss these questions, from fear that they may appear too aggressive; but if they did make the attempt, Christians would find it difficult to hold their ground. It is ridiculous to see a preacher, who does not know a single language except his vernacular, Bible in hand, raving in ecstasy about his own obscure sect, as revealed in the Bible, whilst he is unable to read and understand the Hebrew language, and utterly lacks the necessary erudition to comprehend the

proper meaning and significance of the phrases he is endeavoring to interpret. What reason have I to regard a preacher as my guide in questions concerning Biblical history and literature, in preference to a Jewish Rabbi? To oppose a "New Testament" to an "Old Testament" is equally absurd, as that "Old" Testament excludes all other "Testaments" once and forever. To speak to a Jew about his Old-Testament God having recently procreated a Son through a woman of his own race, simply leads the Jew to regard you either as a lunatic or a blasphemer worthy of the hangman's rope.

During the great Jewish "gezeres" about the Jew Hirsch and his 100,000,000-francs philanthropy, the Jews had a good chance to come forward with their views on Christianity, but very few of them did so. All that they said can be summed up as it was summed up by Shakespeare in *Shylock*: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." The Jews brought out plainly the fact that it is not the Jew who is or has to be converted, but it is the Christian. The Jews think thus: "We Jews have and worship one God, and believe in a prophet. Mohammedans, our children, also believe in one personal God, and honor one prophet, Mohammed. You Christians also worship one personal God and

revere a prophet; but you, unlike us, make your prophet a God, the son of a spiritual being—that can have no son. Drop this dogma (you can keep everything else), and we are one. Think as liberal Unitarians do, and then pure monotheism, even if not the Biblical, can and will unite all men who care for religion.”

Will Christians take this advice? Never! It would be a capitulation, a suicide; so the struggle will go on until exhaustion, and until learning and knowledge shall have reduced the number of combatants to insignificance. All the nominal adherents of these 185 sects in the United States, according to religious statistics, do not exceed 15,000,000 in a nation of 60,000,000. Discount half a million or more priests, nuns, ministers, preachers, students in religious institutions, deacons, sextons, publishers of religious books, and even that number will be reduced. Again, it is a fact, though we may be loath to admit it, that at least one half of the total number are indifferent; and many among the priests, preachers, and deacons themselves are unbelievers. There are not 5,000,000 full believers in this country. What are the rest? Indifferents and agnostics. France has scarcely 1,000,000 communicants, including the priests; so that the most civilized people of the world may be classed as thoroughly agnostic. England and Germany are not far behind, and even Italy is tending in the same direction.

The religion of the Jew is his race; its aim and tendency is piracy, and, if chance favors, the subversion of others.

The religion of Rome is its Latin race; its aim and tendency is supremacy, the suppression of all other systems, and the acknowledgment of one supreme head, the Pope.

The religion of the Protestant is his northern Teutonic race; its aim and tendency is a struggle for freedom against oppression. So long as there is oppression, there will be Protestantism. If Rome were to vanish, Protestantism would disappear. Those having Greek, Celtic, or Latin blood generally adhere to Rome; those having Germanic blood for the most part accept Protestantism or even agnosticism.

You may convert men, even nations, temporarily; you may subjugate, but you cannot convert a race. Since matters with Christianity stand as we have stated, it is absurd to be zealous for the conversion of the Jews. Preachers ought to know that Jesus himself, who was the countryman of the Jews, who knew them, who preached to them in their vernacular, and whom the Jews knew and understood, could not convert them. What sense is there, then, in the efforts of those who do not know them?

Moreover, when Christianity was at its zenith and glory, when Christians were sincere and ardent believers, Rome,—the depository and bearer of

Christianity, Rome with all the mighty power of the popes, with all the best Christian theologians in the world, with the most thorough Hebrew scholars, who—as the Dominicans—translated the Gospel into Hebrew and preached to the Jews in Hebrew,—in vain strove to convert the Jews. Priests, cardinals, and popes did their utmost to have at least the one necessary Jew, whom Rome baptized at Whitsuntide (*Dominica in albis*). All Jews who were permitted to live in Rome were obliged to attend the Hebrew service.

Was the result worth the tremendous efforts and the expense that Rome so generously lavished?

When the Jews were expelled from Spain and not allowed to live there, many Jews apparently became Christians, attended mass, and took the sacraments; yet all—in the strict sense of the word—all remained Jews.

Why, then, endeavor to force them to sacrilege, perjury and hypocrisy?

For “revahh,” *à la bonheur*, give them money, give them diamonds, and you will convert every Jew in New York, if you feel a delight in Jewish conversions.

No, Christians! Do not bother yourselves about Jewish conversions. The Jew despises you and your religion, your sacraments and your Christ. He considers you a brute, without a soul. He hates you, he spits while you pass him; he hates you with the bitterest hatred. If you

merely mention the word “Jesus” to him, he will spit and curse, “Yimmahh sh'mo vezihhro v'nim-mohh zehhuro” (*May his name and memory perish, and may perish his posterity*). People belonging to so vile a race, people brought up in such malignant hatred, in such moral as well as physical degradation, are certainly not a desirable acquisition to any religious community. They remain Jews, and their oath is an open perjury. We know that some Jews become monks and priests; but in heart and blood they are perjurers, they are Jews. Such conversions are always and invariably for “revahh.” Those Jewish Episcopal bishops that the Anglican Church so much boasts of, and all their Jewish converts who act as their agents and say Hebrew prayers, do so for “revahh.” I call to mind several Jews who went about as Catholic priests, and collected money for alleged churches until they were found out and arrested. One of them represented himself as vicar-general of Hong-Kong. He was from Kentucky.

I would not say all this if it were not from earnest conviction and positive knowledge of the facts. I feel no animosity, I have no personal hatred, against individual Jews; but I know the race. I know their teachings, their doctrines, their inextinguishable hatred against us all; I know their hellish machinations, their intrigues, their unjust oppression, their deceit and persecution of all

non-Jews; I know their sordid selfishness, their faithlessness—in a word, their devilishness. In the Vulgata, Jesus is reported as having said to them, "Vos ex patre diabolo estis et veritas non est in vobis," which may have sounded in Hebrew something like this: "Attem may-ov sat'an v'ain emes bowkhem."

The Talmud positively teaches that a person may act contrary to his oath; that he can be absolved from what he has sworn to, either by a Rabbi or by three ordinary Jews. All these absurd and immoral principles are supported in the Talmud by quotations from the Bible, to show, as we have already seen in a preceding chapter, that God, too, changed his word. They also claim that God, having "repented" of having sworn so hastily, retracted his oath; in a word, that He, the God, committed perjury. Whatever, therefore, is right for Yehovah, is right for the Jew.

One such passage occurs in the Sanhedrim (110 b), which would read in English like this: "The rabbis teach that the generation born in the desert has no share in the life eternal, for it is written (Numbers xiv. 35): In this wilderness they shall be consumed and there they shall die. . . . They will perish in this world and die in the one to come; as it is said (Psalm xcv. 11): Unto whom I swear in my wrath that they should not enter into my rest." But Rabbi Eliezer says: "Yes, they will share in the eternal life, for it is said

(Psalm L. 5): 'Gather my saints together unto me; those that have made a covenant with me by sacrifice.' But what means, 'I swore in my wrath?' It means simply this: I have sworn in my anger; and precisely for this reason, I repented and I retracted."

In other words, Yehovah was angry against the Jews while they were in the desert; and while angry, he swore that he would not receive any of these Jews into his celestial realm, but afterwards, when his rage subsided, he thought over the matter, changed his mind, and determined to act contrary to his oath.

A Jew, travelling through a desert, heard a pitiful lamentation from the heavens: "Woe unto me! woe unto me! I made a hasty oath against my children Yisroel. Who will absolve me from my oath?" When the Jew reached the town, he reported to the Rabbis what he had heard, and one of them reproached him in these terms: "You ignorant ass! why did you not absolve him on the spot? It was Yehovah, lamenting and repenting for having banished his people!" The reader must know that the Rabbis are deemed infallible, and that they have the power of absolving their God whenever he happens to make a hasty oath. More than once it is written that in the celestial Academy the Rabbis fell into a dispute with God concerning the Bible, the *massora*, *mishna*; and we are assured that the Rabbis many a time got the best of the argument.

Mark this well! It is not a joke; it is an earnest and a serious doctrine, taught in the Talmud—a doctrine intended to surround the rabbis with a sort of superhuman authority in the esteem of this wretched people.

In the *g'moro* to the VIIIth chapter of Sotah, Gm. 21, we read the following story: "Far'o (Pharaoh) was informed that Yosef (Joseph) was a very clever and useful man, and, accordingly, the king intended to make him his minister (an ancient D'Israeli). But the chief people of the court objected, on the ground that Yosef did not know seventy languages. (The Jews claim that every member of the great Sanhedrim, in Jerusalem, knew seventy languages.) Well, said Far'o, we will see about it to-morrow! During the night the archangel Gabriel visited Yosef, and taught him quickly the seventy languages. (That beats the Jew in New York who claims to teach any modern language in twenty lessons.) Next morning the king ordered Yosef to be examined, and it was found that he was perfectly familiar with seventy languages. Upon this Far'o asked him *confidentially* to teach him also the seventy languages. Joseph gave his consent cheerfully, and actually made the trial; but Far'o did not prove an apt pupil. Provoked at not being able to accomplish what he undertook, he besought Joseph not to reveal the truth, for fear that he would be humiliated in the estimation of his subjects.

Joseph told him that he could not swear to this, as he was already bound by an oath respecting his father. 'Well,' said the king, 'get yourself absolved from that oath.' Joseph did so, and swore not to reveal this secret of Far'o." Very probably he said to himself: "What matters it? I shall get absolved from the oath I am bound to with my father; and not only that, but I will get absolved from the one by which I am bound to you."

Was he not an ideal Jewish secretary of state?

Turn now to another example of Jewish honesty, especially as regards religious conversion. We take it from a book that we have already mentioned—the "*Sefer toldos yeshua hannotsry*" (*The Book of the Origin of Jesus of Nazareth*). The narrative runs thus: "It happened that the boy Yeshua was playing ball, with his playmates, when his ball rolled down into a valley near by. This enraged him to such an extent that he threw his cap upon the ground and wept bitterly. His comrades advised him to take up his cap, put it on, and go for the ball, for it was unbecoming to stand with uncovered head. Yeshua answered: 'Moses did not forbid it. The usage prevails only by order of our sages; their doctrines are without foundation.' Rabbis Eliezer, Yehoshua, and Akheeva were sitting in the porch of the Academy, and heard Yeshua's remark. Rabbi Eliezer turned to the other Rabbis, saying: 'This boy having so

utterly cast off all sense of shame, must be taken for the son of a — woman.' Rabbi Yehoshua said: 'I think he must be the son of a prostitute.' Rabbi Akheeva thought he must be a spurious child, and the fruit of *both turpitudes*. Upon this, they arose, stepped out, and the Rabbi Akheeva approached Yeshua and asked him from what town he came. Yeshua answered: 'I am from No'tseres [Nazareth]; my father's name is Met-sarssys, and my mother's name is Karhhas.' [In the beginning of the story she is called Meeryam, Maria.] Thereupon Rabbi Akheeva went to see the boy's mother, to ascertain the truth concerning the conception of the boy. Thus he addresses her: 'It is clearly the will of a divine providence that your husband is away from home. Therefore I conjure, you by the immortal God of Heaven, confess to me sincerely your past as well as your present. If you confess this to me, I promise you eternal life in the future world.' The woman replied: 'Hish-shovo no lee beshem Adonoy [Swear, then, to me by the name of God] vay-yish-shobo Rabbi Akheeva be-piv, umvattel b'lib-bow [and Rabbi Akheeva swore with his mouth, but instantly annulled it in his heart].' Now the woman goes on, saying: 'I am Meeryam, sister of Shim'on Hakkalfus, the wife of Papi; but I eloped with Yosef Pandeera, and procreated spurious children in B'eslppem [Bethlehem].'" In

another edition they narrate still more disgusting anecdotes respecting the divine conception.

Later, Yeshua becomes the pupil of a Rabbi. They all go to Egypt, and after a few years come back again. They stop at a village inn. The Rabbi was well pleased with the cleanliness of the innkeeper's family, and expressed his satisfaction; but Yeshua misunderstood him, and said: "Yes, she is a very pretty woman. The only defect about her is that she is cross-eyed,"—meaning the innkeeper's wife. This remark scandalized the Rabbi to such an extent that he dismissed the evil-minded disciple. Thus humiliated, the latter burst into tears, and went out into the wilderness, where he stayed and made idols, building an altar of brick, on which he sacrificed to the idols.

In instances like the above, we see the odious, snakelike, perjured Jewish Rabbi tempting a woman. What degradation, shamelessness, and hellish hatred against Jesus and his followers! How much contemptible baseness and villainy is revealed in these few lines?

Such infamous and immoral qualities give the Jew an immense advantage over non-Jews, who are taught to be honest, and to regard it as mean and contemptible to attempt to defraud anybody. The Jew, low and ignoble by race, taught dishonesty systematically, and educated in hatred, fraud, and deceit, naturally finds a thousand means of sustenance where a non-Jew would

starve. "It is lawful for a Jew to oppress a *goy*," says the Talmud.* There can be no competition between immorality and crime on the one side and morality and virtue on the other. When the Jew, helped by Jewish lawyers, a Jewish jury, and a Jewish judge, succeeds through falsehood, perjury, bribery, and adulteration of the truth, the Rabbis say, "When your ox is fallen, sharpen your knife"; that is to say, when once you have ruined your enemy, pounce upon him and stamp out his soul, lest he may rise again.

This is our "Hebrew fellow-citizen."

The Jews generally follow occupations in which contracts constitute an essential part of the business, and of which confidence and honesty are the foundations. Such occupations are, commerce, banking, public offices, the law, and other professions. It is precisely in such vocations that false oaths, faithlessness, and perjury are the most profitable for the Jew. Indeed, Jewdom appears to have been created and organized for such purposes by the Devil himself. It is not enough that its people are liars, traitors, and perjurers by nature—they even seem to fear lest some of their number may have scruples about practising wholesale dishonesty. To this end they have a general "absolution" from their contracts, obligations, agreements, and promises, a

* Sanagdrim, 51 a, Tosefba, in Talm. Babli (Amsterdam) edition, the 18th line from below.

year in advance. Strange and incredible as it may seem, still it is a fact that the Jews can promise, enter into an agreement, take an oath to execute faithfully their duties, yet at the next *Yom Kippoor* (Day of Atonement) they come together in their synagogues and, amid great solemnity and jubilation, chant a God-less, abominable perjury in the form of a prayer. It is the notorious *Kol nidreh*, for it begins with the words, "Kol nidreh, ve-esorch, vahharomeh," etc. "All vows, all contracts, all that are called *kownem*, and all fines and all oaths which we may have vowed to or we may have sworn to, we hereby absolve ourselves from the same, deeming ourselves free from the same from the present *Yom Kippoor* till the next *Yom Kippoor*, which may it prove to our boon. We repent for all our contracts; we repent for all our obligations, we repent for having pledged our word. May all these be absolved, abandoned, stopped, and may they be deemed null and void! May they not be binding, may they not be existing; and may whatever we may have vowed to, be no vows; and whatever we may have sworn to, be no oaths"!

And this flagrant piece of immorality, this public sacrilege, this profanation of sacred duties, is publicly practised in every Jewish synagogue. Not only public offices should not be intrusted to a Jew, but every honest man should co-operate in bringing about the expulsion of this foetid and perjured race.

CHAPTER VI.

THE JEW IS A USURER.

"MEO zuzi be-isha : Kol yoma bisra ve-hhamra ; meo zuzi be-ara milhha ve-hhaffura."

The Jews believe that they have a prayer so efficacious that Jehovah never fails to hear it. Owing, however, to its efficacy, the Jews feared that the angels might become jealous of them, and hence they deemed it the part of prudence to put the prayer into Chaldee, so that the angels themselves could not understand it. They denounce the Devil in the same manner. It is a custom among the Jews to conceal their most important sayings and teachings in the Chaldee tongue (like the above quotation, from Yev ammos No. 63. A.), thinking that the *goy* will be unable to understand this; but the Jews are mistaken. This short Chaldee quotation is worth a volume of ordinary teaching. In English it would read as follows: "One hundred zuzi [a certain Jewish money] invested in business will enable you to enjoy every day meat and wine; one hundred zuzi invested in land—that is to say, in agriculture—will not earn for you salt and vegetables."

This explains the whining of the Jew in his synagogue on the day of Pesahh:

THE JEW IS A USURER.

"Legottel even tsimmesasni" ("I am condemned to roll stones").

"Be-air hhoyyoy tsimmasni" ("I am condemned to wear out my life in the pit").

"Lo yodatti mafshi somasni" ("I am condemned to do work that I don't understand").

The "work" here referred to is that which the Jews were compelled to do in Egypt, breaking stones in the quarries. This was the only time that the Jews ever worked, being compelled to do so by the brave Egyptians. To this day, after the lapse of so many centuries, the Jews continue to lament the fact.

Indeed, they are not able to work, their physical development proving in itself that they are destined to be a burden upon other nations—"Fruges consumere nati" (born to consume the products of others). Believers in the Bible must have noticed the peculiar turn of the Jewish mind, by which Adam's sin was punished by turning him into an agriculturist, and making him earn his living by farming.

This aversion for honest work is in the blood and bones of the Jew. History shows that Jewdom never was a hard-working people. As I stated before, they purchased slaves or hired servants to do their work, while they themselves engaged in traffic, brokerage, swindling, and amassing money. Thus, we see in the Bible that Moses, who knew the race well, foresaw the troubles that necessarily

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would develop in land-ownership and other economical relations, and therefore ordered that slaves should be emancipated, servants paid, real estate restored to its original owners, debts abolished, and "a rest" given to the fields every fifty years. He foresaw that the land would frequently change hands, and either would not be cultivated with proper care or, if cultivated, would be exhausted and ruined.

In countries like Hungary, Russia, and Roumania, where all Jews cannot engage in commerce, a great many of them lease farms for a term of years and swagger as "landlords." Of course they do not do any labor on their farms—Christians have to work for them. In Russia, however, this trick of the Jew has been stopped by a law forbidding the Jews to hire Gentile help, or, in other words, to make slaves of the natives. If a Jew wants work done, he must do it himself or hire Jews to do it. Imagine a Jew, with his thin, long fingers, shaped for theft, with his shaky, crooked legs and his flat feet, handling a plow or a spade! Think of a Jew, pick-axe on his shoulder or a wheel-barrow in his hands, working in the mines! Picture to yourself a Jew bustling around a blast-furnace, working in a powder-mill, blasting rocks, building stone walls, roofing a ten-story building, driving trucks, unloading ships, whaling in ice-covered boats, sawing ice on the rivers, dressing lumber, floating rafts, lassoing

horses, branding wild bulls on the ranches, serving as a seaman on a man-of-war or a torpedo-boat! Just think of it! *Oh, semitischer Hosenosch . . . er!*

Gatt der gerechte! Gatt iber-ti welt! Schnsiter a krie! Yach bin kha meschüge! Nü das wasser hat keine balken!

No, all that is too rough for God's chosen people. Hebraic heroism and manliness are much simpler. Make "revahh;" and if there is "groyse milhhomo" (a great war), and the Israelite cannot help "owtse be-milhhomo" (going to the war), Rabbi Yohhaman, in the Pesahlim (103. A), gives much easier advice than a *goy* general. He says: "Ke-sheh-attha Yowtseh leh-milhhomo, al tetsah b'rishowno, ella beh akharowno ts'o k'deh sheh-the kownes beh-rishowno" (When you have to go to war, do not go among the first—go among the last; so that when you leave, or, as Rabbi Solomon states it, when the army is put to flight, you may leave first.)

Does the reader wish to know how the Jews fought in ancient times? They, of course, had no knowledge of strategy. Hatchets, knives, sticks, stones, and slings were their weapons. They made an assault on their foes, their chiefs yelling. Then they grappled, clinched, threw stones, kicked, *grabbed the beards and spat in the faces* of their enemies till sunset, when they would rest, unless the sun "stopped" to see the mighty struggle.

But why need we go back to Joshua's time or

to Palestine to witness a "bloody" Jewish battle? We saw one right here in the city of New York, on the 17th day of February, 1889.

"There is open rebellion," said the *Star*, "in a number of Hebrew communities, against the edicts of Rabbi Joseph, and his prescribed ordinances for the inspection of *kosher* meat. W. Hulkoff, of the Allen Street Synagogue—a short, stout Hebrew, with a long gray and black beard, a zealous supporter of the rabbi—had serious trouble last night with Rabbi Boody, the leader of the opposition element. They met in the ante-room of the Bloomingdale Hall, Third Avenue and Sixtieth Street. Criminations and recriminations followed, and Mr. Hulkoff *spat several times in the rabbi's face*. There was a *clinch*, and several resounding clips were exchanged, when they were separated. High words were bandied, but hostilities were not resumed.

"This was the exciting preliminary to one of the most sensational meetings of Hebrews in New York in many a day. It was ostensibly an assemblage of representatives of the up-town synagogues, called to devise means to assist the down-town synagogues in supporting the chief rabbi, but there were a number of the opposition present for the purpose of having their say in criticism of his methods. About three hundred Hebrews were present."

"*Vin'tu curtis oppedere judaeis*," as Horace says.

But, to return to our subject. Agriculture is certainly the noblest, the most natural and independent, and a reasonably well-paying occupation; but in the estimation of the Jew, it is a curse and a punishment from God to be a farmer. It does not pay 500 or 1000 per cent, like money-lending, money-changing, and swindling. It is not proper for a Jew to follow a business in which he will have only enough *for salt and vegetables*, while a hundred zuzi in banking, dealing in old clothes, in dry-goods, establishing pawn-shops, shielding thieves, adulterating, extorting, and counterfeiting, will return him enough to *enjoy meat and wine every day in the year*.

Still there are people who reiterate the parrot-like talk that the Jews are the chosen people of God, and were not created for manual labor. Women often rattle off this absurd nonsense, in imitation of their preachers,—*proh pudor!*—who ought to know better, and who do know better. Lazy and unfit for honest work, the Jew generally follows dishonest occupations—occupations which may be summarized under the word "usury." Usury to the Jew is what air is to the bird or water to the fish. It is his natural element; outside of which he feels ill-conditioned and unhappy.

Moyssheh, their Egyptian law-giver, knew this people well. He not only allowed their execrable

usury, but even commanded them to practise it. Still he thought that if they practised it among themselves it would be detrimental to their own interest, and would be of little or no advantage to the race at large. He deemed it wise, therefore, to turn the usurious spirit of the Jews against others,—the outsiders,—in which case the Jews, being all usurers, would be closely united in interest, would be engaged in a congenial occupation, and the wealth of foreigners, of the neighbors, and of all coming in contact with them would be absorbed by the Jews systematically and fraternally. Moses accordingly embodied in his teachings, in unmistakable terms, the doctrine of usury as a duty and a precept, the revealed will of God.

The following passage (Deuteronomy) is not taken word for word from the Bible, but from an elementary Hebrew book, something like a reading-book for children, or more properly for young leeches, whose already corrupt blood is further poisoned by the following wicked, revolting, and criminal teaching, called by unscrupulous theologians "Divine revelation." The words are:

"The Lord will open for thee his good treasures in the heavens, to give thee rain in its season, and will bless all the doings of thy hand, and *thou shalt lend to many nations, but thou shalt not borrow*; . . . for thy Yehova Eloah blessed thee as he promised, and *thou shalt lend on mortgage to many nations, but thou shalt borrow nothing on mortgage*. And

thou shalt rule over many nations, but they shall not rule over thee. Hail to thee, Yisroel, who resembleth the conquering people, the people conquering in the name of the Lord! . . . May thy enemies flatter thee, and mayst *thou tread on their heights!*" (heads.)

In other words, your God—a God that is your race instinct, the Semitic demon—will enrich you, will give you abundance in everything, if you go on lending money to the *goy*. You will be successful in everything, for you will have an abundance of money, and you will not need to borrow from others. You must try to reduce all your neighbors to poverty, then you must take mortgages on their property; but you must under no circumstances mortgage your own goods to anybody. This kind of parasitism and crime will make you fat, rich, influential, powerful, while the *goy* will be reduced and impoverished. They will lose their financial, social, and political power; but you will gain by it. Thus you will rule over them, they will become your servants, and you will dictate to them and trample upon them. They will flatter you, but you must spit in their faces.

Show us a book ever written, in any civilized or barbarous country, by a non-Jew, which dares teach and inculcate a doctrine so abominable and devilish as that of this Hebrew book. Still the professional theologians seek to "prove the truth"

from that same book—*idem per idem*—that it is the Word of God. We must give credit to the Catholic Church for not imposing this book on her faith fulfollowers, lest their outraged moral feelings might shake their faith in Christianity altogether. But the Protestants—who have no Talmud, no Massora, no Cabala, no Patrology, no *jus canonicum*, no *decreta conciliorum*, no scholastics, no *doctores ecclesiæ*, no ecclesiastical language, no theological literature to boast of—are left, as one would say, in the cold. They have nothing but a translated “Holy Bible;” and it is not to be wondered at that they cling to it like a drowning man to a rope. What if they should lose it!

A monk and a preacher were walking together,—so the story goes,—discussing theology without being able to agree. They met an old Rabbi, whom they requested to join them and act as umpire in the controversy. After hearing the points in question, the Rabbi decided as follows: “If the Messiah should not arrive, the Catholics are right. If the Messiah does appear, the Jews are right. But whether the Messiah comes or not, you Protestants are not right; therefore the question is one between us Jews and the Catholics.”

This, of course, is an absurd medieval quarrel, *de lana caprilla*, without meaning for men of reason; but I insist that the less this question is intruded upon our children in the public schools, and upon

the unthinking masses, the better it will be for all.

As a consequence of the Biblical command to practise usury the Jews actually reduced their neighbors to servitude, compelled them to till their fields, and supply Judea with male servants, while the females became prostitutes and concubines. Thus we learn that the early Jews were in the habit “of making presents” of such girls to their unmarried sons, as “playmates,” to check debauchery, abduction, rape, adultery, and similar crimes, so deeply rooted in the Jewish character. By such “presents” it was thought that the passion of the young Jew would be curbed, and that he would patiently wait until his father found a suitable—of course, financially suitable—bride for the young leech. Those who are full of admiration for the “purity of the Israelites” may now learn that the Jews had their concubines as soon as they reached *the eighteenth year of their age*, and that Jewish history surpasses all other histories in its records of adultery and prostitution.

In agricultural countries, like Hungary or Roumania, the Jews are the only merchants, so that the term “Jew” is, in practical life, synonymous with “merchant,” “store,” “butcher,” or “liquor-seller.” The peasant, when going out, will say, “I am going to the Jew;” and the people understand this to mean that he is bound for a saloon.

The mother will tell her daughter to go to the Jew—meaning to go to the store. Even the German language is called “Jewish,” for none except Jews speak it. So the people say, “Did you hear those two men speak? They were talking Jewish”—meaning German. In many villages in northern and northeastern Hungary the Jews outnumber the natives; while there are villages where actually not a *Gentile is to be found*, except in the position of a servant or some sort of hired help.

Where are they? Where did they go to?

They can be found in the coal-mines of Pennsylvania.

Why?

The Jews ruined them. The Jews reduced them to pauperism. The Slavs are fond of brandy, fully as fond of it as the Russians are of vodka—a drink akin to whiskey. In many villages there was formerly only one place where liquor could be had, and this place was always in the hands of responsible people, as the right to sell liquor belonged to the landlord, to the crown, to a count, a baron, or a bishop: in a word, it was a vested, privileged right—a right that had to be acquired by paying a considerable sum every year. There were some landlords, like those of the Eszérhazy family, for instance, that would not grant this right to a Jew, no matter what amount of rent or what bribe was offered. But others were less scrupulous. When once the Jews succeeded in obtaining

the privilege of selling liquor, it seemed as if the doors of hell were opened. Corruption, drunkenness, ruin, hunger, vice, and crime, like so many plagues, ran riot.

There are entire villages which are now owned exclusively by the Jews. The Gentiles still living there are paid a share for caring for the property and cultivating the land—formerly their own—for the Jew!

When I think of the ruin and devastation of fair Hungary; when I think of the work of the Jew in Russia, Roumania, and Turkey; when I see the Hungarian people despised and homeless vagabonds in America; when I think of the villages peopled only by filthy brigands; when I think of the murdered and mutilated victims of a hellish fanaticism; when I think of poor innocent Esther Solymosy,—I cannot help raising my hands in solemn oath, not to lay down my pen until either I fall a victim, murdered by Jewish assassins, or Judah is ignominiously swept out from this hospitable country! May the stone which I throw start an avalanche, that, rushing on resistlessly, may crush and bury this infamous, devil-born race of bastards! Let not modern sentimentalism and fashionable theology come to me with their Bible, while I am mourning for my murdered brethren, outraged sisters, and plundered fatherland! I write to implore the millions of Aryans who are as yet free from the coils of these slimy

snakes, to rise and avenge the desolation, the outrages, inflicted upon eastern and central Europe.

And my appeal will be heard! This justice will come, for come it must; and the accursed band of traitors, usurers, thieves, and murderers will be once more driven out upon the highways of the world, to pursue the course of their ancestors.

The evil effects of drunkenness begin to be felt in America also, but this is nothing in comparison to the devastation and ravages to be seen in Hungary, where the traffic in brandy—whiskey is not known there—is wholly in Jewish hands. Brandy is not like Cognac, which, if pure and not artificially colored, when taken in very small quantities is undoubtedly a wholesome beverage. Brandy is distilled from the sediment or grounds of wine. Even this, if left to itself, might be tolerated to some extent; but the Jew, while buying some of this, provides himself also with a barrel of cheap alcohol, takes this into his cellar, a hole in the ground back of the house, and there makes his brandy. One gallon of the wine sediment and some chemicals, including carbolic acid, furnish about ten gallons of "brandy." The cost is not more than one dollar, out of which the Jew makes ten to fifteen dollars. In this connection the following extracts from two Hungarian papers may be found interesting.

The *Oroshazii Uzsag*, May 31, 1885, published the following:

"Last Saturday two men from Oroshaza called upon Mr. Joseph Veres, M.P., to inquire where they ought to ask for a warrant against a Jew, in whose brandy they found the legs of a frog. He advised them to see the local justice of the peace. Mr. Veres, being skeptical as to what he had heard, went himself to the authorities, and is now actually engaged upon an investigation."

The other paper is the *Ebredjunk*, of Nyiregyaza, June 7, 1885:

"Three men [their names are given], while engaged in trucking brandy for the Jew 'Kueyalab,'* while on their way with a big barrel, by some accident let it fall. The barrel burst asunder, as if it had been sawed across the middle. While the three farmers were standing around it in regret and astonishment, one of them shouted to the others, 'My God, neighbor, look there! What in the world can that be? Do you see that big lump at the bottom?' One of them spread the contents on the ground, and all began to poke with sticks to find out of what the mass consisted. One of the eyewitnesses said: 'I have seen many a-stomach-upsetting thing, but never before have I seen anything like that.' There were in the barrel at least a bushel of dead toads, a child's

* The Hungarians hardly ever know the names of their Jews. They call them David, Solomon, but in most cases they apply to them some nickname like the above, which means "dog-foot," or dog-leg; and thus the Jew is called dog-legged Jew.

foot, a piece of an under petticoat, some tobacco leaves, a piece of rope, several pieces of rotten meat, and a quantity of lime. The whole was covered with an extremely ill-smelling yellowish sediment which compelled the onlookers to retreat to a distance."

"When Kueyalab was notified of the accident he immediately caused the vile stuff to be removed, and not only did he not ask for any indemnity from the farmers, but he actually gave them money to keep still. The news, however, spread, and the villagers stopped going to the Jew. In other words, drinking was abandoned altogether, and the Jew soon after disappeared."

Now let us see how the Jews work their combined scheme of "drunkenness and usury." A physician, in the Hungarian periodical "*12 Rőpirat*," gives the following details: Suppose that the Jew Solomon notices Uncle Stephen passing his rum-shop. "How do you do, Uncle Stephen," calls out the Jew. They begin talking about hard times and the scarcity of money, whereupon the Jew invites Uncle Stephen to have a drink. The latter swallows the nauseating stuff, and Solomon fills the little glass again and again while they talk. The Jew, of course, does not drink, but when he notices that the brandy is beginning to take effect he offers to loan money to the old man; however, as he is just now short himself, he will be obliged to borrow it from a friend.

He steps out and returns, jingling the money in his hands, and while doing so he asks Uncle Stephen to sign a note for fifteen florins, the money offered being only five. Uncle Stephen thinks that this is rather high payment for a small favor; but after a little argument he gives his consent, signs a note for fifteen florins, and thrusts the five into his pocket. They continue talking, and Solomon again fills the glass until his victim is unquestionably drunk. The Jew now comes out with the rascally proposition that Uncle Stephen should leave with him as collateral his overcoat, which article alone is well worth fifteen florins. The old man, excited and unable to reason, accepts the proposition. After a while, when Uncle Stephen has again emptied the glass, Solomon says: "Now, look here, Uncle, doan't you dink dat it is kwite an amount to bay fifteen florins in one lump? You just bay now five florins, and you will have only ten florins to bay ven you redeem your gloak." Uncle Stephen understands well enough that it is easier for a person to pay ten florins than fifteen. But he reasons no further. How can he? He pays back the five florins, gets no receipt, and staggers out with no money and without his cloak, but leaving with the Jew his note for fifteen florins.

There is no end to Jewish swindling, deceit, and usury. Let us glance at another field. The Jews are almost exclusively the contractors for public

works. The wages paid by them hardly ever exceed one florin for common day labor. The men engaged in this labor are all *goyim*, while the overseers are invariably Jews, who always find some excuse to punish the "lazy," the "inefficient," by deducting a few kreutzers from their wages. When pay-day comes the workmen get tickets, with the amount due printed thereon. No cash is ever paid them. The poor wretches take these tickets to the "Jew" (butcher or general storekeeper), from whom they buy their provisions. The Jew cannot, of course, cash the tickets for nothing; consequently he delivers the required goods after adding his commission of fifteen per cent, and the poor man goes to his wretched home with only a few coppers left in his pocket.

There was in a Hungarian village a poor widow with three children, whom she supported by hard labor, such as carrying bricks for masons. When her mother died she inherited three hundred florins, which she determined to invest in some safe and profitable enterprise. A rascally Jew heard of the legacy; he ran, like one possessed, to the poor illiterate woman, and urged her to deposit the money with him, promising her a high rate of interest. She gave him the money, and the Jew handed her a piece of paper, telling her that this paper contained the agreement entered into. The woman took the paper, and went off with perfect satisfaction. Afterwards, when she showed the

paper to one of her neighbors who knew how to read, she found that it was a receipt, in which the Jew stated that the woman had *paid him the full amount that was due to him*, together with interest.

The courts? Why, the courts pretended to be powerless, as it was actually a receipt for money due.

Was there a drop of human blood in the veins of that monster? Does not such a brute deserve the hangman's rope?

The havoc the Jews make in the farming and wine growing districts passes all belief. They lend a few florins to the needy, and collect principal and interest in products. For a loan of ten to fifteen florins they expect from three to six barrels of wine—a barrel containing fifteen gallons. They practise the same usury in regard to other farm products, such as wheat, corn, potatoes, etc.

I have at my command other facts replete with proofs of Jewish usury, deceit, and extortion; but the above will suffice to give the reader some idea of the means the Jews employ to gain possession of whole villages, and to drive the wretched inhabitants to seek new homes in America.

Those who effected the emancipation of the Jews in Hungary were led by "Christian charity," "nineteenth-century civilization," and similar sentimental absurdities, under the supposition that the "Hebrews" would assimilate, and finally be-

come absorbed. Events show how sadly they were mistaken. Sentimentalism is no more a remedy for the Jewish pest than the exorcism at Lausanne for the May-bug. There is need of a radical cure, a Cesarean cut, which a strongly developing and steadily increasing anti-Semitic party will sooner or later administer. To-day it is not the Jew who is persecuted: it is the people of Hungary, Poland, Russia, Roumania, and Turkey who are persecuted by the Jew. There is a deep hatred against this accursed race throughout eastern and central Europe, that needs only a spark to set it ablaze. We will see the time when, instead of Edom, Israel will get a blood bath scarcely second to the one Titus gave its people eighteen hundred years ago. Eastern nations befriended the Jews when the Western Christian nations, England, France, Spain, and Germany expelled them. Now the Eastern nations are having their turn: they are patient, they are slow; but when they lose patience, as they are about to do, they will break through all barriers and dikes; they will burn down the Jewish haunts, and drown the inmates in their own impure blood.

Need I mention the wholesale usury, wholesale extortion, swindling, frauds, embezzlements of great Jewish bankers, like those of the great "philanthropist" who resides in France, the Rothschilds' "operations," and many other swindles known throughout the world? Need I

mention the name of the New York Jew banker, perhaps the richest of his race in America, who refuses to pay over the money due to lawful heirs, pleading the "statute of limitations"? This money was left to him in trust by his benefactor, who, when not many years ago the now wealthy banker was penniless in the ghetto of Germany, brought him over to this country, paying for his passage.

The reader will doubtless remember the gigantic swindling scheme of the Jew Shapira in England, who a few years ago attempted to sell his Bible forgeries, claiming that he was in possession of some parts of the Pentateuch in the original. He wanted five million pounds. England was on the point of paying the money when a French savant detected the fraud. The Jew, when his forgery was found out, escaped from London and committed suicide.

The Jew would like to get all the money the world possesses; but he will never be a pioneer; he will never go to Thibet, to Kamschatka, to Zululand, or seek a home among the Esquimaux or the Papuans. He will not even go to Palestine or to Arabia, where, aided by the experience he has gained, he could start an entirely new nation. No; he prefers to follow the pioneers of civilization, to deprive them of their earnings, to gather to himself every farthing that may come within his sight.

There are two reasons for this remarkable money-grabbing instinct of the Jew. The one is his own natural parasitical disposition, the other the fanatical belief in the arrival of the Messiah. If it were possible for a Messiah to come to-day, Rothschild would be the first to pour his hundreds of millions at the feet of the Redeemer, like worthless gravel. All the money is gathered for this one great purpose—to make the Jews as rich as possible, to give them all the power they can possibly obtain, and to reduce all non-Jews to abject misery and slavery. Everything the Jews undertake has this one aim. There is hardly a crime in which they engage that is not encouraged by their sacred books, the Talmud, the Massora, the Siddurim, the Bible, etc. They are all made by Jews for Jews.

Compare, for instance, these passages:

“Lannokhri tash-shikh ool’ohhihho lo tash-shikh”—(*Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury*).

“Kol avak ribbis im hakkusim musar le-kol”—(*All kinds of usury, even the most contemptible, are allowed unto every Jew against the Kutheans [Christians]*).

The first of the above extracts is taken from the Bible (Deut. xxiii. 20); the other, from the Hilkos, chap. 6. The one was written for the ancient Jews, the other for the modern Jews. If

the one is infamous, the other is infamous too. If the one is impious, the other is not less so.

Both doctrines were manufactured by usurers for usurers.

CHAPTER VII.

THE JEW IS A THIEF.

IN a former chapter I gave an example, showing the difference between the academic and the Jewish reading of the Hebrew. The second quotation was taken from the G'moro, chapter iv. of Bava kama; in English, the said extract would read as follows: “Yehovah, having seen the seven precepts of the sons of Noah, offered them to Edom; but they would not take them, and he thereupon scattered their money for the benefit of Israel.”

In other words, the Edomites (Christians) refused to become Jews when called upon so to do; and thereupon God declared their money to be a free prey, a public property for Israel, and the Jews to be the legal owners, authorized to take possession of it at their own pleasure.

This doctrine is founded upon these few words of the Bible (Deut. xxxiii. 2): “He shined forth from Mount Paran. . . .” Rabbi Solomon, the son

of Isaac, commenting on this passage, says: "Yehovah first of all offered the law to the sons of Esau, but they refused to accept it; upon this he went to Mount Paran and offered it to the sons of Ishmael—meaning the Mohammedans, as by Esau the Christians are indicated. But they also were not pleased with it. He finally offered it to Israel, who accepted it." The G'moro (Bava kama V.) adds: "Meh-faran hofia mammonon le-yisroel"—(*It was upon Paran that he made their money a common property for Israel*). In other words, God stood upon the mountain Paran, holding money in his hands in order to attract Israel's attention. Farther on we read: "Gela mammonon ve-hethiro"—(*He uncovered their money and exposed it for free spoil*)."

A non-Jew, therefore, is not the legal owner of his own money; it all belongs to the Jews. Yehovah gave it to them, and they can take it at will, with a clear conscience. This is not stealing.

Has history ever recorded another nation in any part or in any age of the world that taught, believed, and practised such an abominable, such a dishonest, doctrine?

As these doctrines and the quotations to follow are altogether unique, and without a parallel in the annals of the human race, they cannot be disposed of so easily as some friends of the Jews may think. One not familiar with rabbinical and Talmudic literature can have no voice and no opinion of

any value in this discussion. Nor can the objections of Christian theologians be taken into consideration when they try to shield Jewish crimes on account of their supposed bearing upon the Bible. They do not blush to defend the wholesale robbery committed by the Jewish emigrants from Egypt, who borrowed money, jewelry, gold and silver vessels, and brought them away with them. Whoever undertakes to defend such a crime cannot be regarded as an impartial judge in the present controversy. The only persons whose opinions and whose word can be listened to are those immediately interested, that is, the Jewish Rabbis or other learned Jews. Such battles were fought more than once between the Gentile and the Jewish scholars, and more recently between Dr. August Rohling, author of the "Der Talmud Jude," and Rabbi Bloch, and between Dr. Rohling and Franz Delitzsch, a learned and famous ex-Jew.

Still, I owe it to my readers to say, that there is not a single word in my quotations that I have not myself examined thoroughly. My G'moro quotations are taken from the Bavli; the Mishnas from Bavli and a new Krotoschin edition. I specify the place from which every quotation is taken, and guarantee the genuineness of each and every one. As I have been careful to avoid even the most trifling mistake, and have made these

quotations in no spirit of malice or unfairness, I shall not take notice of incompetent critics.

All new ideas, discoveries, and truths not known to the masses are liable to call forth a lively opposition. I will not be astonished if this proves the fact in the present case. Jews have had every reason to keep their sinful and revolting doctrines hidden from public gaze, while Christian scholars in America have not been called upon to search into these immoral precepts. Now, however, that Jewish insolence is rampant, and the destructive influence of the race is keenly felt, it becomes a duty to reveal its shameful teachings—it becomes a duty to warn our people against the encroaching power of Jewdom.

That Jews not only allow stealing, but that they teach and practise stealing, is a fact established beyond all shadow of doubt.

A Jew can be a thief and remain, in Jewish esteem, an honest man,—that is to say, an honest Jew. An Aryan considers theft the basest and the most contemptible of all crimes. There are cases where the strictest moralist, the severest judge, may find excuse for the criminal: "circumstances alter cases." A wretchedly poor but honest man, out of employment, without resources, with a hungry, emaciated family, in the dead of winter, shivering and starving, steals a loaf of bread or a bundle of wood with which to light a fire in his garret room. Shall he be re-

garded as a criminal and be dragged off to prison? Such cases justly excite our pity and appeal to our compassion. But a deliberate theft, a theft induced by avarice or greed, is a most degrading crime. See how it has made the Jew's lips blue, and bent his fingers like claws eager for prey. See how his figure stoops, his ears turn forward, and his eyes glitter, like those of a cat. His nose turns up, pointing towards the object of prey, and dilates to disagreeable proportions. All this is done from envy, from selfishness, from avarice. It is a mania, a craze, a madness for possession.

O Shakespeare, if for nothing else, you deserve immortality for your not at all fanciful Shylock! But we never find a "civilized" actor who represents Shylock naturally. The character is spoiled by artificial gestures, by conventional movements and grimaces. Take a Polish Jew for that part of the play: he will act it out in a manner which will startle you.

What does Shakespeare say? "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you."

In other words, I shall traffic with you, I shall cheat you, I shall be a senator, a governor, a mayor, a coroner, a contractor, a banker, a professor, gulling the public; I shall be a merchant, a doctor, a lawyer, a broker,—*with you* wherever there is a chance to cheat or swindle you, wher-

ever I can extort from you by usury, blackmail, or stealing; in a word, wherever I can make a "revahh" out of your pocket: but I will not contribute money for any public good; I will not build or endow a school or a hospital; I will not donate any money to a college; I will not create a scientific laboratory, or provide a telescope for any institution,—no matter how many millions I may swindle out of you and your country.

Shakespeare meant this in his Shylock. Jews are the same as in those days, no matter how many times we may have emancipated them. They are the same to-day as they were in the time of the great theft in Egypt. Yehovah allowed them to commit that robbery, because all other nations refused to accept the thora; so the property of these was confiscated by Yehovah, and turned over to the Jews for having accepted the thora. All wealth, all property,—be it money, precious stones, gold, silver, jewelry, or any other kind of valuables,—belongs to the Jews. Property is only a sort of "no man's land," whither any and every Jew can go at pleasure and from which he may fetch home whatsoever he pleases.

"Niksche haggoyim hem k'madvar; kol ham-hhezziq bohen zikko bohen" (Bava basra, 54 b)—"The property of the non-Jews is like a desert: any one taking possession of it, it is by right his own."

Here is the rabbinical axiom to the above:

"Kol hakkowdem binkhosov zoksh,"—"Whoever seizes the property of a non-Jew, the same must remain unto his hands."

A Jew may take away our property from us at any time, and we must not call him a thief or a robber, because that is his law, his doctrine. If he pretends to be angry at the epithet, it is simply to blind the *goy*. His conscience does not trouble him, because in his own opinion he is no thief; he has only fulfilled his duty as he has been taught. He only takes back what belongs to him.

We have another Talmudic extract among our notes. It is the following:

"Whoever takes anything out of a river, or whoever steals from an army, or whoever takes anything from another, and those losing their property express the belief that *they may not be able to recover it*, the one who actually now has it may retain it as his own." According to this doctrine, if a Jew finds something valuable floating in a river, no matter if he knows who the owner is, he is not bound to return it. In the same way, no matter what he may find, it is enough for the owner to say, "I fear I shall not find it again:" the Jew can keep it.

Who would believe that there can be found a people to-day, when intellectual development has made such progress, when even morality begins to shift its foundations from historical and traditional

principles to the more solid ones of science and experience,—who would believe, I say, that there exists a people that dares teach publicly, in schools and rabbinical seminaries, that theft and usury are legitimate and moral acts? The Talmud is printed and reprinted, sold, read, and taught, every day in the year, in all countries where Jews live. In years past some popes condemned the Talmud as a dangerous and blasphemous book, and accordingly thousands of these books were burned publicly; but to-day nobody interferes with their publication, and in copies published in Russia I saw the censor's permission printed on the usual page. It is not right to print and publish doctrines that are immoral and dangerous to the welfare and interests of the people in the midst of which the Jews live and find homes. We must find a remedy to repress this incredible insolence.

Do not say that Jews do not act in accordance with these doctrines: those who do not know their true character cannot be blamed for being charitably disposed; but let me tell these that they only waste sympathy. I knew a professor in the town of Schenectady, N. Y., who a few years ago made a trip to eastern Europe. On his return to America he published one or two articles in a weekly paper called the *Methodist*, in which he related his experience while abroad, and especially what he had seen and learned concerning Jewdom. I remember well the article, in which the

writer stated that before his trip he was in full sympathy with "the poor, persecuted Israelites," as are all Christians who know them only through the Bible, and are ignorant of their gross immorality and baseness. But when he visited Europe his opinions changed; light entered his mind at the sight of the impurity, immorality, and wretched condition of this people, so full of malice vice, and moral degradation. He narrated facts of which he was a witness. What could he have said had he lived there for a number of years? But it is enough that he returned to America a thorough anti-Semite, and declared that no man could go where he had been, see the Jew in his home, and remain a philo-Semite. But now comes the best of it. His honest and honestly expressed conviction, albeit published in an obscure religious weekly, roused the kehalem to a feverish activity. There was a still *gezeres*, a silent boycott, "Be-b-neh avrohom," among the children of Abraham. Our honest and well-meaning professor ought to have known that, no matter how free a country America may be, one must keep silent about the Jews. They acted, of course, with the greatest unanimity, but yet with secrecy so as not to attract public attention throughout the country. I have not succeeded in obtaining full information as to what they actually did, but I suppose they must have requested the president or the trustees of the institution to remove

the professor from his chair, for not long after an article was published in the *New York Herald*, in which that same professor *recanted all that he had said in his former publication about the Jews*.

And this happened in America, in a republic liberal and intelligent, in the closing decades of this vaunted nineteenth century.

Do not forget that what I have just related happened in America about the year 1880. You can now conceive the rage of the Jews when men arise, rich and independent, like Judge Hilton or Austin Corbin, who treat their race with contempt, and exclude them from their property because they will not tolerate Jewish impudence.

Conceive, too, their fury when the brave Hungarian patriot, Invre Eszterhazy put the following notice over the gates of the immense pleasure-grounds that he threw open to the people of Hungary, "Dogs and Jews are not allowed here."

Why did the Hungarian speak thus of the Jew? Take a trip next summer to either Saratoga or Long Branch, and there you can ascertain the reason.

Do not suppose that the Jews have any special genius for money-making. Nothing can be more absurd. Look around in the East, and see how wretchedly poor these people are. Look at the Jews who are tradesmen—for there are Jewish watchmakers, book-binders, and butchers. Do

they succeed better than honest Aryans? If they succeed at all, you may rest assured that it is owing to adulteration and bogus articles that give them advantage over honest competitors. Deceit, usury, and adulteration are their natural instincts, their publicly professed doctrines. They have not the skill of the Aryan mechanic or the Aryan artist. They cannot manufacture goods to compete with an Aryan producer, nor even in speculation can the Jew beat the Aryan, more especially the Yankee. A Jew can never become a Vanderbilt, an Astor, a Corbin, or succeed where true speculation plays a part, and where boldness, push, and courage to face a fearful risk are required. We have numerous examples where Aryan millionaires fell with a crash from the height they had attained; yet these men, in a comparatively short time, by their indefatigable enterprise, regained their former position.

It is not so with the Jew. As he comes from an inferior race, degraded by corrupt blood, his heart full of malice, his brain full of intrigues and tricks, his ideas invariably turn by natural law to deceit, usury, theft, counterfeiting, forgery, embezzling, extortion, blackmailing, and above all to fraudulent bankruptcy. This is the field and compass of Jewish inventiveness, skill, and genius.

No matter what may be said about the methods of our great millionaires, like Andrew Carnegie, Eugene Kelly, Disston, Stanford, Vanderbilt,

Mills, it is certain that no one of them ever stole anything, or made a fraudulent assignment. All of them started with little or no capital, all of them worked at some manual labor, and if their millions were some day to be taken from them, you would find them again toiling as when they first began. Railroad magnates would work at some railroad, cattle kings on the ranches, cotton kings in the field, lumber merchants in a lumber yard, iron manufacturers at the forge or the furnace: all of them could and would work, as John Roach, as Hamilton Disston, as Andrew Carnegie, did.

Is there anywhere in America a Jewish railroad magnate, a cattle, cotton, lumber, or iron king, a coal baron, a ship-builder, or any other *practical* Jew millionaire? Not one. Do the Jews ever engage in what I may call productive speculation? There is gold, silver, coal, iron, salt, marble, granite, and a hundred other metals and minerals in almost every State and Territory in the Union. Do Jews ever employ their capital in developing this natural wealth? No matter how many millions might be made by a daring speculation of this kind, they will not venture into it. Have Jews ever developed an acre of land anywhere on the globe, as a farm, an orchard, a meadow, garden, or pleasure-ground? Never. Have they ever developed a mine, a quarry, or any such source of wealth? Never. Did they ever manufacture a brick, build

a fence, a wall, a roof, or even a dog-kennel? Have they ever cleared a forest, tilled a foot of land, planted a tree, or dug potatoes? Did they ever manufacture a stove, an axe, a rail, a needle, a steel pen, a shovel, or a saw? Never. Can you, therefore, class the contemptible Jew in the same rank with our daring and enterprising Aryans? There is no more similarity between the parasite Jew money-gatherer and our Aryan millionaires, than there is between a cur and a noble Arabian stallion.

It is idle to say that the popes and the kings of Europe in times gone by forbade the Jews to possess real estate and engage in productive labor. Were they forbidden to cultivate land in Palestine or in Egypt? Have they been forbidden in America for the last hundred years? How many Jews are there in America engaged in any branch of productive labor or enterprise? Have Jews added a single brick, a thimbleful of sand or cement, to the great city of New York, or to any other city or village on this or any other continent? Yet thousands of buildings belong to them. Did they bring with them a clean rag or a copper penny from Jerusalem, Capernaum, or Genezareth? No.

There is the far West, with its millions of uncultivated acres; there is the South, with millions of tons of coal and iron, and its rich quarries of marble; there is Florida, with its fruits; Virginia,

with its tobacco; Carolina, with its rice. Why do not the Jews go there and cultivate the land? Why do they not build canals, railroads, factories, steamboats? Why do they not erect saw-mills, develop the silk and the bee industries, or the wool industry in the West? They are allowed to do all this, but they will not risk their money, because these honest vocations afford fewer chances to steal, swindle, and defraud than their wonted occupations. This is the reason why they abstain from honest investments. No, the Jew will not put money into agriculture, mining, or navigation. He cannot brave hailstorms, floods, natural-gas explosions, blizzards, collisions, and boiler-explosions. He prefers to stay in the city; he prefers to pour oil on heaps of paper and set his house ablaze by "accident," in order to get the insurance. Consequently his investments in houses are undoubtedly most advantageous. In the Boston Fire Marshal's last report it is stated that there exists an organized society of Jews in Boston, whose business is to set fire to buildings and to defraud the insurance companies. The profits are divided just the same as in an association of men engaged in any laudable enterprise. This is our *Hebrew fellow-citizen*.

The Jew wants the Aryan to produce and transform the raw materials. When the products are ready for the market, he stands with outstretched hands to receive them, in order to exercise his

swindling propensities. He is then ready to invest his money, for he knows that "a hundred zuzi will give him meat and wine, but a hundred zuzi invested in productive labor will hardly furnish him with salt and vegetables." The insolence of the Jew passes belief. The Rabbis tell us that the Jews are as important for the subsistence of the world as are the four winds. Without the Jews there can be no world, for the world is created for the Jew. When the Messiah arrives, the earth will produce cakes and woollen clothes for the Jews, so that they will not need to work. The earth will yield such wheat, that each grain will be as big as the kidneys of an ox. The Messiah will re-establish the Jewish kingdom, and all people, excepting the Christians, will espouse the Jewish religion. The *goy* will be exterminated—excepting, of course, as many as will be needed for slaves. Of these, however, they will need a good many, as each Jew is promised 2800. of them. The Messiah will accept presents from all nations except the Christians, whose origin is from the devil. The treasures of all nations will fall into Jewish hands; and the quantity of their money will be so vast, that it will require three thousand asses to carry the keys of the gates, of the doors, and of the drawers. All Jews shall rise from the valley of Jehosaphat, no matter where they may have died. The dead Jews will leave their graves, and will roll underneath the earth,

through caverns, rivers, lakes, and seas, until they reach the sacred valley, where they will again take on life. There will be gigantic tents made of the bones and the skin of the female leviathan—not the male, as the latter was long ago exterminated by Jehovah. All the meat will be leviathan's flesh. The wine will be of the genuine old stock, that God has reserved for this purpose since the day of the Creation. Angels, cherubs, and seraphim will furnish the music; King David will take the gold chalice, and will propose a masterly toast for the celebration of the day. They will all have a dance; God will lead Eve, whose hair he combed in Paradise, and will comb again for this occasion, and will open the quadrille with her. This feast will last for a thousand years.

You may laugh, and say that no "enlightened" Jew believes such nonsense. You are mistaken. Even the most intelligent Jews believe in the essential features of this absurd dream. Remember the Jew Crémieux: "A new Messianic kingdom, a new Jerusalem, must rise in the place of kings and popes." Recall the utterance of the enlightened Jew D'Israeli: "The pure-blooded and higher Jewish race is bound to exterminate the bloated and lower-bred European races." Now these two Jews were certainly the highest representatives of the race. Their utterances must be regarded as the standard of Jewish

opinions. At this time D'Israeli was Prime Minister of England, while besides Gambetta there were five Jews in the French Cabinet, and the Jew Falk was Minister in Germany. Imagine the mighty hopes with which the Jews were filled throughout the world. How ignominiously the whole damnable plot collapsed!

Do not be a dupe to Jewish lies. They are at work day and night with feverish activity, secretly, but relentlessly, planning our destruction. They regard us as ignoble brutes, destined to toil for their comfort, promote their interests, and in the end be slaughtered by them without a struggle.

Hence it is that where there is hard work to be done, Jews seldom hire Jewish servants. They may employ a Jewish cook, but for rough work they want non-Jewesses and non-Jews. In their dry-goods and other stores, however, where the work is light, Jews and Jewesses are invariably employed.

It is gambling and theft that makes the Jew rich. He is always ready to engage in gambling, where he can gain much by risking little. The Stock Exchange is his synagogue, because it is a place where gambling can be carried on in comparative decency and with little trouble. It is in the Stock Exchange that the Jew thrives, that he is the lion of the situation. It is there that all the Jews work for any one Jew who may have a par-

ticular aim or interest. A single Jew there steals more in a quarter of an hour in one transaction than all the petty sneak thieves in the world can steal in a whole year. These are chased and hunted down, while the big thief walks with bloated cheeks through the streets of a fawning city.

Scarcely ever have there been Jews who have deserved the charity they have received at the hands of the men they so hate. There are thousands of Jews here, who are fugitives, thieves, and embezzlers from various countries of Europe, Asia, and South America—in fact from all parts of the world. There are Jews here who swagger at Delmonico's, but who are "wanted" in their native land for theft or forgery. There are men to-day rich and well-spoken of in New York, who dare not set foot in the country of their birth, lest the prison they deserve should open its doors to receive them.

The common street thieves, the confidence men, and the pickpockets are almost exclusively recruited from the ranks of the Jews. At least 80 per cent of the pickpockets caught in New York are Jews. Take a note-book and write down the names of the pickpockets reported as arrested. You will see that 8 in every 10 are called Cohen, Levi, Silberman, Greenfield, etc.

Whatever positions the Jews secure through bribes, newspaper puffery, misrepresentation, and

other peculiarly Jewish tricks, they invariably use as an advertisement, as a means to more "revahh." They have neither scruples nor remorse. A Jew of high social position or wealth is as mean in money matters as the lowest of his people. He cannot be generous and modest, or sacrifice his petty rights for the sake of a noble principle or for the sake of humanity. He is benevolent with his own race, but to no one else. When he occasionally contributes a dollar where others give thousands, the Jewish press sing hymns in adulation. Such a deed on the part of a Jew is merely a speculation.

The Jews are a race of deceivers, conspirators, and land-pirates. Their very names indicate cheating, amassing, and swindling. Avrohom, "father of augmenting, increasing, or of multiplying;" Joseph means "to gather, to amass, to collect;" Aaron means "a chest or a box;" Yekef, "a swindler." It is astonishing how modern nations, ignorant of the meaning of the words, give their children such names. Is it right to burden a child with the name of Jacob—a swindler? Let parents be more careful hereafter in this respect. Are these Biblical names pleasing to the ear? Are they given because the people who originally bore them were models of honesty, virtue, morality, patriotism, wisdom, or piety? These Biblical Jewish names were merely names of Rabbis and slaves in Babylonia. One of them, Isaiah, walked

naked in a public place; another fed on dung for more than a year (Ezekiel); and many of the others have done deeds that no man of decency would seek to imitate.

Have we in history no better names than those of the Jews? Were there not great characters in ancient as well as in more modern times? Might we not take for models Aristides, Epaminondas, Solon, Plato, Leonidas, and Themistocles? Were there not among the Romans Cato, Seneca, Tullius, Fabius, Virgilius, Horatius? Do not recent centuries record the names of Laplace, Newton, Kepler, Copernicus, Columbus, Kant, and many others? Surely these are by far more fitting than Jewish names, and the men who bore them were better models to follow. I for one will never call a son of mine Avrohom, nor will I teach him to lie or sell his wife for influence or lucre.

This imitation of the old Jew makes the modern rascal proud. As long as we look up to these despicable usurers as ideal "Hebrews," the Jew stretches himself upon a sofa in supreme content, and lazily smokes his cigar. When from his comfortable place he sees some unfortunate creature shivering with cold or earning his daily bread by the sweat of his brow, this wretch, this abomination, puffing his tobacco, remarks to his Rebecca:

"Mah galus he!"—(What an exile!)

CHAPTER VIII.

THE JEW IS A MONOMANIAC.

MANY scientists claim that there exists a specific sense in man called "the sense of propriety." This sense is developed to excess with some, in others it is half developed, while not infrequently it is altogether wanting. It is more noticeable among women than among men. The slightest sign of dust on furniture, a hair, or even a wrinkled tidy will displease a woman, while a man fails to notice such trifles. Again, we see people indifferent, and feeling no discomfort when a fly lights on their eyelids or crawls down their cheeks. Such an individual is wholly devoid of the sense of propriety.

The Jews generally belong to this latter class. They make no distinction between propriety and impropriety, decency and indecency, decorum and indecorum. Cleanliness, purity, originality, elegance, choice, tastefulness, are unknown among the Jews.

We ought not to wonder at this strange phenomenon. The Jew not only belongs to a de-

graded race, but excepting for a few years his history has always been that of a slave. The nation was brought up in slavery, and its blood never mixed with that of people of a higher type. As I said before, the blood of the Armenians and of the Slavs, to a certain extent, entered its veins, but it failed to improve the original Æthiopic blood of the Jew.

It is an established physiological truth that only those nations have any weight in history and in the advancement of civilization that are, so to speak, the product of a fortunate intermixture of higher and more developed races. As life itself is but a chemical composition and decomposition, so is the development of races a similar composition and decomposition. If a man receives and digests no other ideas excepting those which he received from his father or mother, if he listens to and hears no other maxims but those inculcated in him by his tutor or preacher, he becomes a man of one idea, a crank, and at last a monomaniac. Intercourse with other people, especially with persons of high intellectual attainments, refines and ennobles a man much the same as intermarriage between high races ennobles the race and the issue of such marriages. The American, the English, and the French nations are proofs of this truth.

The Jew accepts no theory of life save his own. He is, therefore, a monomaniac. An absurdity is

a serious truth with him. No one is wise, excepting himself. Nothing is good, nothing is moral, nothing is virtuous, excepting what is written in his Talmud. "*Timeo hominem unius libri*"—(I am afraid of a man of one book). And well one may be, for such a man is by natural laws a monomaniac.

A monomaniac has no principles: he is the enemy of progress, he is conservative, he is stern, he is frigid, he is orthodox, he is intolerant, he is fanatic, he is selfish, he is tyrannical, merciless, cruel, brutal, barbarous, full of envy, bitterness, melancholy, hatred; in a word, he is a Jew.

A monomaniac thinks that the world consists of persons who are all wickedly conspiring against himself. He, however, consoles himself with the idea that these wicked fools will one day find out that he was right, and that they will acknowledge their imbecility. "How can that man be good," says the monomaniac, "when he does not believe in my book? He will not acknowledge that I am right. Science! progress! It is a lie! It is against my Talmud! That settles it. Whoever is not with me is against me."

This is the world, this is the thought, of a monomaniac.

What can you expect from persons or from a race of this character?

The Jew, consequently, must always be sought in extremes. If he talks of a country, it is the

world, the universe, or the centre of creation. Palestine is the Promised Land, flowing with milk and honey. God is his God; a man is the Jew only; the world is his; the sun, the moon, the stars are only luminaries hung in the sky for his convenience. The day is only for "revahh;" the night a time in which to carouse and to sleep; the animals are made for his food and service, while the plants serve as food for animals. He himself is the handiwork and image of God. Whatever tastes best to him is legal and pure—*kosher*; the rest is *treff*—impure. As he is the man *par excellence*, he must feed on *kosher*, but he will sell *treff* to the *goy*.

The entire cosmical system is laid out and explained in his book. If you object to that system, and doubt what he calls the "dictation of God," you are an infidel. If you draw a map, showing him that the earth is not shaped like a cheese; that there are other countries besides Palestine, Egypt, and Edom; if you show to him that the Oxus, the Tiber, the Euphrates, and the Nile do not spring from the same source in a certain garden,—he looks upon you as a fool, a *goy*.

The code of ethics of Jewdom is that contained in the Bible and the Talmud. Both books are the outcome, the expression, the result, of the Jewish mind and character. As Hinduism and Buddhism are the impersonation of pessimism, so is Judaism the impersonation of realistic optim-

ism in its rudest elements, devoid of everything that is idealistic, abstract, poetic, or transcendental. The Jewish mind, therefore, is always in extremes—plunged either in a gross, sensual supernaturalism, or wallowing in the mire of natural or anti-natural brutalism. A thing is good, meritorious, sublime, virtuous, because it is called so in his book, or, to use his phraseology, "because it has been revealed by God." Another thing is bad, sinful, objectionable, because his book says so, and consequently he regards it as disadvantageous to his interest, to his egotism, to his lucre, and to his emolument. The rain is the work of God. God created great cisterns, with locks, where angels stand, waiting for the order of God, and at his nod they pull the locks, and down pours the rain. If it comes in excess, it is a sure sign of his wrath; if there is no rain, all the Jews have to do is to burn the carcasses of a few sheep or goats, and the smell of the smoke will reconcile the Creator, and the rain will fall. One whom we would be likely to call a lunatic, the Jews term a prophet, a seer, and his gibberish is regarded by them as a revelation.

The monomaniac principles of Jewish ethics naturally can admit of no development, no advance or improvement. Taken collectively, I call them a retrogradation. The Jewish monomaniac believes and teaches that God created or manufactured the first Jew, the most perfect

"handiwork" ever produced. Now the first step in that first Jew's history, was "a sin." His "downfall" came through temptation by "God's enemy," Satan. His first son was conceived in "sin," and became a murderer. Jewish humanity was, as it were, on a declivity, slipping down lower and lower, into murder, adultery, onanism, bestiality, sodomitism, and finally into the doom that ended in the horrors of the "universal deluge." But a few pious Jews were saved in a covered boat, and the same story is repeated. Some of those saved became sinful, continued in their debauchery, drunkenness, adultery, engaging in wars and migrations, until finally the drama ends in Egypt and in slavery. Next we find a pious Jew saving the *débris* of Jewdom, founding a nation whose people flourished as long as they remained pious,— "friends and sons of God;" but God's enemy and sin again prevailed, and again there was a catastrophe—the downfall of the Jewish kingdom, and the subsequent slavery in Egypt and Babylonia. Once more a few pious Jews re-established Jewdom, but this latest effort met its doom at the hands of Titus, whose memory I revere.

It is evident, therefore, that there can be no development in the mind of the Jewish monomaniac; there does not exist among the Jews that state of gradual development that we find in the history of other nations,—as for instance, from a savage nation into a barbarian, from a barbarian

into a semi-barbarian, from a warlike into a half-civilized, and from a half-civilized into a peaceful, inventive, cultured, civilized state. The Jew has always been and always will be a Jew.

There are so many absurdities, such a mire of corruption, in all Jewish books, that a Christian mind becomes bewildered, amazed, as one wades through their writings. The first man owes his origin directly to God, and that man was created circumcised, Adam, and not ha-Adam. A non-Jew, therefore, is no man, but a brute. All good things are created by God, and belong to man, just as the heavens belong to God. Non-Jews have no share in things that are good; they are all destined to serve "the exigencies of man." Since it is thus stated in his book, the Jew will admit of no correction, claiming that the book is revealed by his God. A Jew knows nothing of what is beautiful, orderly, or proper.

A synagogue is built invariably in the style peculiar to the Moors or Arabs of Mauritania. Now we must observe that the Khoran forbids Mohammedans from representing human figures and faces in sculpture and in painting. Hence the fantastic figures of squares, stars, and angles in the Moorish style are carried to a bewildering complication. European nations have their predilections and preferences of style. In monumental buildings the various Greek styles prevail, such as the Doric, the Ionic, etc. The Russians prefer the Byzan-

tine, the Italians the round Roman style, while the Frenchmen prefer that of the Renaissance. The Germans and the Germanic nations adopt the Gothic, invented and first used at Rheims, in northern France, in the tenth century, and called Gothic in contempt and derision by the Italians; for the Italians hated the Goths, whose king, Dieterich, resided at Ravenna. That style, however, has nothing to do with the Goths. The reader may ask, Why do not the Jews build in their own style? The reason is obvious. They never had a style. Style is not revealed in the monomaniac's book. Think of Jewish architects, Jewish masons, Jewish bricklayers, building a synagogue! The *goy* must do it for them. But why are not the synagogues erected in Ionian, Byzantine, Roman, or Gothic style? Simply because these styles belong to the hated, cursed *goy*, who build their churches in that way, and to copy them would desecrate a synagogue. The Moorish style is nearer to them than the others; and again, the Moslems do not worship a Trinity of Gods, like the *goy*.

I knew of a Jew who in Russia built for himself a house in the style of a church, just to ridicule the Christians.

The famous Decalogue forbids Jews from engaging in statuary, painting, drawing, or any plastic art; in other words, their "divine revelation," which is the expression of Jewish monomania, is

the most tyrannical enemy of art. Fortunately none but Jews were the chosen people of God, and it was only the Jews who obeyed this inhibition, although they tried their plastic talent in moulding the figure of an ox, in imitation of the Egyptian Apis, and of a dragon or snake made of gold. Other nations, like the impious Yavan, Greece, my fair fatherland, although not blessed with a revelation, produced the greatest marvels of art, that to this day excite the admiration of the entire civilized world.

In poetry, singing, and music, Jewish products are well known. Inspiration, common to poets and artists, is with the Jew "a divine inspiration." Homer, therefore, is a profane organ-grinder; while King David, dancing and singing in the streets, is a saint. The most classical production of Jewish poetry—of course a "revelation"—is the "Hash-sheerim," in which the poet pretty nearly comes down to Zola's realism, when he sings in the language of the Vulgata, "Et dilectus meus misit manum suam super foramen et infremuit mihi totus venter meus. . . .!"

Art is a developed and refined skill and adaptability of our physical senses, especially of our sight and touch, to a perfect obedience and subjection to our fancy. Skill of any kind is absolutely unknown among the Jews, except that of a pick-pocket and a thief. The Jews cannot be drilled to make good soldiers, sailors, or athletes. In a

few instances they become fair acrobats, or prestidigitateurs, claiming, of course, that they are "unparalleled," "unequalled," "the wonder of the world." The Jew succeeds, in a word, where deceit and fraud are the chief elements. Mechanical or engineering skill he has none. A Jew becomes a highly comical figure the moment he puts his hand to a tool, or sits on horseback, or tries to row a boat. Generally speaking, no Jew can play ball, throw a stone, run for a distance with speed, walk a rail, jump a fence, or become a marksman. Very few dare attempt to mount a bicycle, a tricycle, or any other number of wheels.

Mathematical, engineering, natural and speculative sciences, logical and metaphysical distinctions and subtle analytical investigations, indeed all abstract kinds of brain-work, are well-nigh impossible for the Jewish intellect. No Jew can become a Linnæus, a Laplace, a Copernicus, a Humboldt, a Newton, or an Ericsson—whose statue I hope to see erected on Central Park, and towards which object I will willingly contribute \$100. The Jew seldom becomes a strategist, like Von Moltke; never develops the daring courage of a Custer, never the perseverance of Charles the Twelfth of Sweden, never the intrepidity of a Bozzaris, never the patriotism of a Kanaris.

The Jews learn languages easily and rapidly, but they seldom master any. They pronounce

consonants with aspirations; thus, a cat becomes a k'hat; a tiger, a t'higer. The sound of *z* in Jewish lips becomes *ch*, and an *s* becomes a *z*. A Jew is a "Choo," a judge is a "chuch;" a German is a "Churman." Ollendorff was a Jew, and naturally there was a great *gezeres* with his grammar and method; but the cunning Jews never told us that his method was constructed on the plan elaborated by scientists like Herbart, Karl Schmidt, and the Department of Public Instruction in Prussia. Shall I mention the so-called "Meisterschaft method,"—an open appropriation of Robertson's and Toussaint-Langenscheidt's teachings, which a Jew calls his own?

The Jew has no tact, nor does he miss it. He makes no distinction in regard to place, time, or circumstances. Unless revahh is at stake, he will denounce, abuse, calumniate, make indecent allusions and remarks, not caring for the presence of any one whom he has no reason to fear. He will lean against a door, sit upon a table, or take the chairs of anybody for himself and children.

In public places he is never modest. He always takes the best seats, unpacks a bundle, and produces his provisions for the whole "mishpos" family. In bathing resorts and in hotels the Jews wash their dirty clothes, hang them out of the window, or string them across the lines. They are insolent, exacting, and domineering, insulting guests, waiters, chambermaids, porters,

and proprietors. Two or three Jews in a hotel will drive away decent people as quickly as skunks will. The Jew thinks that because he pays his bills he has the right to do as he pleases. If Jews ever get into conversation, it is invariably about their business, about the revalh they made, the *goy* they cheated—exploits which “beat the devil.” With thumbs in their arm-holes, and hat set on the back of their head, they talk as if they were the lords of creation. In the heat of discussion the hands come out from the arm-holes, the fingers open, the hands move and flourish in the air with furious gesticulation, and their saliva flies in each other’s faces, by reason of the frequent gutturals and labials of their ivre-yidle-hhomesh. The Jew talks so loud that other people must stop their conversation. If he has in his employ a shikol—an abomination—so he calls a Christian girl—for a nurse to his little “yokhets,” Jacob, he scolds the poor girl for the least trifle in a most boisterous manner, just to show that he is the master.

Jews are greatly flattered if ever they receive an invitation from a really “good family.” They talk of it, never hesitating to bring other Jews besides themselves, though uninvited, to witness their distinction, and to have others speak about it. There is nothing private in their estimation. They obtrude upon a family, or upon any one that they may even slightly know, introducing their

friends, acquaintances, and wives, and making themselves a real nuisance to the whole company.

A Jew cannot touch a book or an album without leaving his mark upon it. He cannot read a page without disfiguring it. A book once in a Jew’s hand is unfit to be put in the hands of respectable people. It will look as if it had been taken out from an ash-barrel or a rag-picker’s bag.

The Jew may order the most expensive suit of clothes—clothes of the latest style and the most artistic pattern; he may get the finest pair of shoes; he may have his hair cut by the most skillful hair-dresser: as soon as he takes a few steps you will at once know that he is a Jew. There is something about him, no matter how rich, or what aristocratic airs he may assume, or how many diamonds or gold rings or chains he may display—there is something in, upon, and about him that betrays the Jew. Not only his traits, his face, his nose, his ears, his head, his neck, are Jewish, but his bearing, his gait, his movements, his gesture, his voice, his harsh shrill intonation, his accent, his guttural and nasal pronunciation, his stature, one and all announce and proclaim the Jew. He may be a millionaire, a Cræsus, a king, a Messiah, or a dude, he can never have the qualities that make up a gentleman. Lutherus, Schudtius, and other scholars justly remark, that a Jew should never be called

"Dominus," "Herr,"—in English, lord, master, sir,—but simply "Jew Nathan, Jew Solomon, Jew Jacob, etc., because he neither possesses the requisite qualities, nor does he deserve to be so called, for it is humiliating for a Christian to address a Jew as his master." Call him simply Mardohoy karfinkelstein Moyshah Newman, Meyer, Mandelbaum, and so on.

So much useless discussion has been indulged in about the Popes' policy in placing the Jews in the Trans-Tiberine district of Rome called the Ghetto, that I cannot ascribe it to any other motive than malicious spite and fanaticism, for the Popes certainly acted in good faith and with honesty. It is a natural instinct among men—not only among Jews—in a foreign country for people of the same nationality to seek each other's vicinity. Look at the Germans in New York: they all live nearly in the same wards; so with the French, the Italians, and the Spanish. The Jews prefer the German neighborhood in and about Grand Street. So it was in Rome, in Amsterdam, in Frankfort, and other places. The Jews lived in Rome in the Trans-Tiberim district before the Popes existed! As Martialis says, "*Trans Tiberinus ambulator commutans pallida sulphurata pro fractis vitris.*" The *Trans-Tiberinus ambulator* was a Jewish peddler, exchanging cheap glass articles for gold, just as our Jews of to-day. The Ghetto Jews were a contented and happy lot

of people, and were allowed many privileges. True, they could buy no houses; and I wish that they were not allowed to do so to-day. But were they allowed in England or in Germany? Did they not have their Jewry in London; their "Jugendgasse," "Juden Viertel," in Germany?

The Jew is filthy about his person as well as in his dwelling. He is not a fit resident for a palace or a castle, says an eminent authority. Sentimentalism is an overgrowth of the heart and a corresponding shrinkage of the brain. If we had no police, no Health Department, no contractors to cart away garbage from the streets, New York would be constantly exposed to epidemics by reason of the Jews.

If you want to see the Jews in their genuine state and condition, "the original Jacobs," the Yahoudhe, you must go east to Roumania, northern Hungary, Poland, Russia, and Turkey. Hester Street is a Boulevard de l'Opera as compared with the villages in the East where the Jews live. The synagogue is behind the stables, always on a narrow lane, surrounded with heaps of manure, ashes, mud-holes, garbage, bones, straw, and indescribable filth.*

The stench is simply intolerable. The synagogues in most cases are built of sun-dried bricks or wood, like negro shanties. All around are scattered the dwellings, or rather the dens and haunts, in true Jewish fashion. The houses—

and such houses!—have no chimneys, the smoke escaping through the roof and door. The shohhet kills the fowl near the synagogue, and the blood is left there; while the intestines of animals are scattered about, torn by dogs and hogs, and mixed with snow, mud, and straw. The very sight, the mere thought, is sickening. The Jewesses throw out water, dust, and offal of every kind before their own doors. There is no pavement, no sidewalk. Some families have as many as a dozen children. All these half-dressed, ragged, unwashed, unkempt, itching, scratching young leeches run hither and thither, splashing in the water or wallowing in the dirt and filth. Many Jews deal in the feathers of geese, and it is difficult to describe how a "feather Jew" looks when his day's work is over. His hair, his beard, his eyebrows, his mouth, his hands, and his clothes, or rather tatters, are so covered with feathers that it would arouse one's laughter to look upon him. His den is in the same

* A privy is an unknown luxury; and the Talmud distinctly teaches that a town is not a good place to live in, provided these three things are wanting: "A justice of the peace, a physician, and a water-closet." In the Old Testament we are told that Jews had to go out of the camp, and each had to carry a small spade for the occasion! They are also called in the same old book, "*mashtim bakkeer*" (p. .ers against the wall). The rabbis gravely discuss this question, and some say that the Scripture means a dog by it, as dogs have that habit; others retort that this cannot be, for bitches cannot and do not practise this: hence it must mean a Jew. And so it does.

condition. These Jews carry into their houses whatever they buy—be it skins, hides, bones, tallow, rags: everything is brought into the house, where it is assorted in one corner, while in another corner of the same room they lie down to sleep or to eat. All are clad in filthy, ragged cassocks, and on the top of the head they carry the "*camaura*," a hat similar to the one worn by Russian priests.

The Jewish house opens into the kitchen, and next comes the so-called "first room." It is a sort of a reception-room, but in most cases is used for a bedroom. There are other rooms, connected by rough unpainted doors, nailed together in a primitive manner, and provided with wooden latches. The door-sills are furnished with "*mezoozahs*." This consists of a tin tube with removable lids on both sides, in which are slips of paper bearing Hebrew passages from the Bible, like "May the Lord watch my going out and my coming in now and forever. Amen," and other similar verses.

The kitchen, which is practically the family room, is painted deep blue, sprinkled with yellow clay; but often it is besmeared with the blood of fowls or some other red stuff. This is the ideal beauty of a Jewish kitchen.

Cooking with the Jews is as barbarous as their tastes. While out on his wanderings, the Jew, with a wooden fife or whistle in his mouth playing his cherished melodies, or just blowing to cause noise, from dawn to sunset seldom touches

any warm food. He thrusts some onions or garlic into his pockets with a bit of black bread and t'fillin, and goes about in rags, with an empty bag on his shoulders; or if he can afford it, with an old horse, blind and emaciated, hitched to a wagon, in which he makes his turns. At noon he stops on the corner of a street to consume his lunch of onions and black bread.

The greatest delicacy that a Jew can conceive of is the liver of a goose, and goose fat he considers superior to butter. Among fowls it is the goose that he likes best. It must be upon his table at all Jewish holidays, with sausages made either of fish or of geese. His sweetmeats are generally made of sugar and almonds. Sometimes these sweetmeats are prepared with vinegar and fried fish, and are served cold in the evening. They consider garlic a great delicacy. During the Pesahh they live on milk and matts. If the Jew can afford it, his family must at each meal have a glass of red wine, which is blessed by the head of the house with an appropriate prayer.

At table, no idle talk is allowed in a strictly religious family. One piece of Jewish table etiquette is, that no one shall throw bones under the table for the dog, because the dog and the cat might get into an altercation and bite the leg of some one at the table.

Those who do not know the Jews claim that they are not drunkards. This is absurd. True,

they do not get drunk among the *goy*, but they get beastly drunk when at home among themselves, in places where their sacred race is not exposed to public ridicule. I myself not long ago in the country lifted a Jew from a snow-bank at a late hour, and put him in a safe place to save him from getting frozen. The Talmud expressly commands the Jews to get drunk on Purim day. All Jews are advised to get drunk every Friday night or Saturday. So orders the Talmud.

It is a well-known fact that the Jew has not only diseases peculiar to himself, but that he also emits a peculiar, offensive smell, just as if his body were in an advanced stage of decomposition. No perfumery, no drugs, can stamp out this Jewish fetor. There have been many conjectures and theories as to its cause, and different authors assign various reasons for this repulsive Jewish peculiarity. The Romans thought this was owing to the numerous Jewish feasts; and hence Martialis, one of the wittiest Roman poets, sings:

“Quod siccae redolet palus lacunæ
Piscinæ vetus aura marinæ,
Quod ieiunia Sabbatariorum,
Malles, quam quod oles olere Bassa.”

(“O Bassa! you would prefer to smell like a dry swamp pool, like the rotten air of a sea-fish pond,

like the fasts of the Sabbatarians [Jews], in preference to what you now smell.")

Marcus Aurelius the philosopher-emperor of the Romans, according to the account given by Ammianus Marcellinus, had the following experience with the Jews: "Ille enim," says Marcellinus, "cum Palæstinam transiret Ægyptum petens, *fætentium Judæorum et tumultuantium sæpe tædio percitus*, dolenter dicitur exclamasse, 'O Marcomanni, O Quadi, O Sarmatæ! tandem *alios vobis nequiores inveni.*'"—("When going through Palestine on his way to Egypt, the emperor was overpowered by nausea, due to the ill-smelling and noisy Jews about him, and had several vomiting spells, so much so that he painfully cried out: 'O Marcomanni! O Quadi! O Sarmatians! finally I have found some people viler than you.'")

Christians of course attributed the Jewish stench to the fact that the Jews were not baptized; and a Christian poet, Fortunatus by name, writes about the 500 Jews baptized by St. Avitus in these words:

"Abluitur judæus odor baptisate divo
Et nova progenies reddita surgit aquis."

("The Jewish odor is washed off by holy baptism, and a new progeny emerges from the waters.")

A Spanish king used the following language to a Jewish delegation: "There is one very bad property about you all. I notice after you have

devoured your garlic you smell like so many bucks."

Even the Jews themselves acknowledge that they emit a bad smell. This is expressly stated in the Talmud (K'tuvvos vii.).

I had a second-hand Jewish book—undoubtedly once the possession of some Jewish Rabbi before it fell into my hands. This old book had such a stomach-turning stench that I became dizzy, as one sea-sick, every time I opened it. Finally I had to throw it into the ash-barrel.

It is with genuine reluctance that I enter upon another field of Jewish abomination. I mean their profligate debauchery. I wish that I could be spared from this duty. Since, however, Jewish degradation culminates in this specific depravity, I think it incumbent upon me to expose their hideous propensities.

The bastard nature of the Jewish race and the rite of circumcision combine to render the Jew the most licentious and lustful of all animate beings—not even animals excepted. I do not wish to enter into details, for obvious reasons; I mention only the book of the monomaniac, which being "revealed," being "the word of God," one would think could be quoted without fear. In that book the very devil of lust would exhaust himself revelling in impurity and venereal abominations. Read, if you can—read Leviticus; read Abraham's family affairs; read his brother Lot's infamous story, more

disgusting than credible; read of Judah and Tamar, and Ruth and Onan, and the whole execrable race! These pestilential stories ought to be buried in eternal oblivion, instead of permitting them to poison the minds of our people from generation to generation. The harems of the neighboring petty brigand chieftains called "kings," were all furnished with Jewesses—Jewesses with tastes like Aholeevah, craving for men like Priapos, or in the Vulgata's language, "*ac juvenis asinus, fundens tamquam equus.*" Read Jeremiah, Ezekiel, Isaiah, and Hosea, "who are like horses in the morning—*qui himiunt in uxorem alterutrius.*" They divide 22,000 virgins among themselves. All their kings, their patriarchs, their judges, their prophets, are adulterers, lascivious knaves, sodomites, to such an extent that their King Solomon, the most infamous and impure mortal that ever existed, when worn out and impotent, thought that "all was vanity," and distinctly tells us that "adultery was not regarded as anything improper." He tells us that "a Jewess was cheaper than a loaf of bread," that "the Jewesses were insatiable"! He had three hundred wives, seven hundred concubines, and young girls without number.

Where? In the "House of David"! Oh shame!

Need I mention Isaiah, with his Emanuel and "Alma"? Or Hosea, the impure knave, with his

adulteresses, or quote again the words of the Vulgata, "*Et ego fodi eam,*" for half a bushel of barley and a few pennies? I might continue down to the New Testament, but I do not wish to disturb things that my Christian neighbors regard with reverence.

Circumcision caused much trouble and annoyance among the Jews in Rome. They had to appear with Romans as gladiators in the amphitheatres. People derided the naked Jews, and they were a public stock of amusement and derision. Poets called them "*apella,*" "*verpus recutitus.*" Martialis says:

"*Sed meus ut de me taceam Lecania, servus
Judæum nulla sub cute pondus habet.*"

Again,

"*Mentula damnata tributo.*"

During the reign of several emperors the Jews were subjected to a special tax—the tax of circumcision. Most of the Jews tried to conceal this, denying that they were Jews. Tranquillinus relates that an octogenarian Jew, having denied his Judaism, the *questores*, tax-collectors, were ordered to ascertain the truth, whereupon the Jew was fined for the attempted deceit.

The Talmud tells us that the Jewesses in Jerusalem wore high-heeled sandals, raised their clothes as if it were muddy, and walked in groups, with loud chatter, talking, laughing, and with resounding steps.

It is important to know that the Jew has no regard for a woman. In his selfish, fanatical esteem a woman is a necessary evil—only necessary to satisfy his lust. He looks upon woman as a sort of furniture. Of course in our society the Jews pretend to adopt our ideas in regard to women, marriage, and the relations of the sexes; but this is utter hypocrisy, although Christians believe them, for they do not know any better. Oh, poor dupes, if you only knew! Jews love women above all things—for lust, but nothing more. The rabbis go so far as to question whether women will be saved at all. They say that the law was given to the Jews, not to the Jewesses. Among the 613 precepts they lay down, only a few refer to women. They even doubt if their women are Jewesses. They say that they are positive that they are not circumcised, nor did Yehovah substitute anything for it, so that it is highly questionable, they add, if the Jewesses are comprised and included in the covenant. The law uses generally the masculine gender, in rare instances only employing the feminine. No man is allowed to teach his daughter the Bible or Mishna. Women have no part in any judicial, legal, sacerdotal, or public affair. A woman cannot appear in the synagogue, excepting in the gallery. She is nobody, she is nothing, she cannot even act as a witness; she has no voice in the family when a Jew is around, be it her own

son. Her mission is only to cook, wash, keep the house—bear children, take care of them, and as for the rest, “she must keep her mouth shut.”

A Jewish father is even allowed to sell his daughter (Sota iii., 8 Yevammos 61, 2; 63, 1).

He is also allowed to betroth his daughter when she is three years and one day old. He can examine her: “*utrum in loco solito tres pili apparent, si sic, nubilis est, cuicumque velit desponsare per concubitum*”!! A devil of the most infamous character would feel ashamed to take part in the impurity of rabbinical discussions; if anybody can come near them, it is the Roman casuists.

To give an idea, I mention one or two instances. When the Jews spared the lives of virgins, the rabbis declared: How did you know who were such? In what way can they be examined? How did Joseph resist the temptation of the wife of Potiphar? What about the image of his father that appeared to him? How did the serpent seduce Eve? Why are the breasts of women where they are? They comment upon all these topics with a vulgarity and an indecency such as no non-Jew ever was guilty of. They claim that Adam had two sexes and two faces when created, but God was displeased when he saw that curious figure; so he sent him to sleep, and while asleep, He cut him in twain. They tell us that Adam had two wives: the name of the first was Lilis; but owing to her disobedience she was turned into a nightmare,

and that she is still haunting Jewish houses and suffocating Jewish children; the Jews even at this day frighten their youngsters with her, and exorcise the room of a woman in childbirth.

In the Kallah (the bride) even the most private particulars are described by the rabbis, such as marital relations between husband and wife.

Voltaire observes that Jews never held virginity in any esteem. The Talmud allows four wives to a Jew at a time.

Every Jew is commanded by the rabbis to eat garlic on Friday night as a stimulant; and it is enjoined upon every Jew to court his wife on account of the sanctity of the shabbes, beginning at sunset; and the day must be given to prayer, and all *attainable pleasures*.

In the East, all houses of ill-fame, with very few exceptions, are kept by Jews and Jewesses, and among the inmates one third of the females are Jewesses. The Israelite archives do not deny this fact.

The Jew by his degraded nature is the personification of debased debauchery. His great-grand-uncle was Onan, and his forefathers were Abraham and Lot, and the other vice-mongers. No Jew ought to be allowed to associate with a refined, virtuous *goy* woman. They surpass every race of people, the negro not excepted, in their *penchant* for rape and assault.

The Jew regards woman, especially Chris-

tian women, as prostitutes: the only difference among the women, he claims, depends upon the amount of the bribe. To outrage a Christian woman is his greatest ambition and pride. Christian servant girls are usually their victims. There are printed statements, there are published articles, there are undisputed documents which I have in my possession, in which it is recorded Jews watched until the parents left the house, then they entered, seized little girls, and violated them. In one case a Jew assaulted a fourteen-year-old girl in the presence of his own daughter! Still another Jew, after ruining a girl, murdered her, and with the help of his own wife cut out the child from her womb!

CHAPTER IX.

THE JEW IS A MURDERER.

RICHARD WAGNER may not be altogether the great man that his countrymen claim, but no one will deny that he knows something about music, and that he has a refined taste, a sound judgment, and a clear insight into art. He coincides with his friend and benefactor Francis Liszt in denouncing Jewdom in unequivocal terms. Wagner's axiomatic summing up of Jewdom is this: "The

Jew is the plastic demon of the decay of the human race."

The Jew is "the plastic demon" who does not create, does not produce, but whose very existence is a curse, whose only calling is to consume; whose life, whose destiny, tends towards destruction, deterioration, and final decomposition. Like worms in cheese, like caterpillars on the foliage, like moles in the meadows, like locusts on the fields, so is the Jew in human society, ever gnawing, ever grinding, ever corroding, ever demolishing, impairing, consuming, and destroying whatever comes in contact with him.

In the foregoing chapters we have seen the qualities of the race; we have seen from what a degraded stock the Jew originates. We have seen that the source of his ethics is partly the Scripture, partly the Talmud, and that he is a monomaniac on those books, where usury, theft, and debauchery are taught. We find in the same books doctrines commanding or approving the destruction and the murder of the *goy*.

It is said in the Talmud:* If a Jewish ox stabs with his horns the sacrificial ox, or if the holy ox stabs the ox of a Jew, the owner is not guilty, for it is said (Exodus xxi. 35): "And if one *man's* ox hurt another's, that he die." "If the ox of a Jew stab the ox of the idol worshipper [Christian] the

* Bavli; Nezikin (Seder IV.); Bava Kama, chap. iv.; the entire Mishna III.

owner is not guilty; but if the idol worshipper's ox stab that of a Jew, whether innocent or guilty, he must pay a full indemnity."

In other words, if the ox or the servant, or the Jew himself, damage something belonging to a non-Jew, this must be regarded as an accident. If he, his servants, or his animals cause any damage to a non-Jew, the Jew is not amenable to law—a Jewish judge must acquit him. But if a non-Jew causes any damage to Jewish property the non-Jew must be held responsible, and must be compelled to pay a full indemnity, no matter how innocent or excusable he may be.

Just think of the practical execution and application of this principle in public life. The Jew is allowed to let his cattle or horses enter your field or garden; he can destroy your fences, poison your cats, dogs, sheep, hogs, and oxen; he can break your show-windows, set fire to your haystack, farm-house, or your wheat-crops; he can counterfeit your trade-mark, adulterate your articles, draw away your customers by false promises, misrepresentations, or calumny; misplace a switch on your railroads, roll a stone on the rails: in a word, he is at liberty to do as much damage as he can, without being amenable to his law. Suppose the Chinese, the Mormons, the Mennonites, Adventists, or any other race or sect should teach such execrable doctrines, would they be tolerated? No. The Jew must go.

It is not only our property that he can destroy or damage without scruple: he is allowed to destroy our health and endanger our lives. I gave a few examples in a preceding chapter in what manner the Jews concoct brandy, and what sickening stuff they put in it. Still, that is not all. I have only shown them up as swindlers, usurers, and thieves; now I have to show them to be fiends and murderers. Health and life are certainly the greatest and noblest treasures we possess. It is precisely these that Jewdom is most eager to imperil, and if he can do so with impunity, to destroy.

Voltaire thought that the ancient Jews were cannibals. He argues from several Biblical passages to which such an interpretation might be given—the one, for instance, in which the Jews are commanded *to devour their guests*, and still another wherein they are commanded to devour the *mounted warriors*. That they sacrificed their children to idols is well known, and this they were ordered to do by a prophet!

Lack of space forbids me to enter into the details of this question, but I will show that Jews are not much inferior to cannibals, while in systematic murder, cruelty, and destructiveness they are even worse than cannibals. History tells us that at the time the Jews entered into Canaan they murdered 31 petty kings and destroyed Jericho to the last living being,—excepting a prostitute who har-

bored the Jewish spies. Canaan was drowned in blood, while the Levites, owing to a rebellion that broke out, slaughtered 30,000 persons.

In the rebellion that took place at Korah and elsewhere more than 14,000 persons were killed; for the false pronounciation of Shivowles (Shibboleth) 42,000 persons were killed; for the murder of the Benjamites more than 40,000 persons were slaughtered.

King Showl was driven to suicide. His two sons, Ish-boshes and Mayfi-boshes, were murdered; his two other sons and his grandsons were crucified. David commanded his son Shlômo to murder his own brother and his commander Yo-av. King Oseh put to the sword the inhabitants of Jerusalem. Ve-oseh killed Nodef and all belonging to him. The Jew King Yehoo massacred Yoram and Ohhoseeyah, the 70 sons of Ohhev, the 40 brothers of Ohhoseeyah, and all their friends and relatives. Athalyah killed all her grandchildren, and in return she was killed by the high-priest Yehoyodeh.

Yoaz was murdered by his own servants. Amasius was also put to the sword. Zachariah was murdered by Sallum. Melohhem butchered Sallum, and all the pregnant women in Thirza. Menasseh killed a number of Jews, and the Jews killed his son Ammon.

And so it goes through the Bible. Were these people any better than cannibals? I do not think

that cannibals ever murdered their own children, as Abraham was about to do; or as Yesseh did, who sacrificed his own daughter. Need I mention the murders of Simon and Levi; of Deborah, Judith, and the other Jewish prostitutes, who shed torrents of blood? Now add to these horrors what I said about Edom and Isaiah's prophecy, and the reader may know what fate we may expect from the Jews if they ever outnumber and overcome us.

Bear in mind the bloody instincts of the Jew as indicated by the legislation of Moses, wherein he forbids them to drink blood. Does this not show that the Jews actually feasted on blood? Does not the Bible say that the first-born son cannot be redeemed, but that it must be sacrificed? What was their famous "tabernacle," that our preachers are so enthusiastic about, but an abominable slaughter-house? Their vaunted, admired "temple" was only a horrible *abattoir*. Near the walls was the famous valley of Gehenna; animals were slaughtered every day in a front yard of that celebrated "temple," while the bowels and bones were scattered about and the blood washed away. There were pools of blood and water and mud mixed with the flesh, hair, and intestines of animals. All this flowed down the walls into Gehenna. What that valley must have been is shown by the fact that the word Gehenna has ever since been synonymous with hell. In fact,

the Jew had no other term for hell; and hence his belief that the impious in hell are boiled in mud.

The entire Jewish rite and religious ceremony is an outrage upon decency and humanity. Think of the Jewish high-priest when he came to the loathsome *abattoir* to assist in the butchery! Think of the Jew as he cut the throats of meek and innocent lambs, goats, calves, oxen, doves, and hens! Think of him as he changed his vestments, dipped his hands into blood, besmeared his forehead, besprinkled the Jews, besprinkled the holy curtains and the sanctuary. What a God to find pleasure in these bloody horrors! What a people!

Notice, again, that as soon as a Jew comes into this world the first ceremony that takes place is a bloody operation. It is the mutilation of his body, an operation which often proves fatal to Jewish infants. Jews now generally use very fine surgical instruments; but formerly a piece of broken glass or broken china was used. Even now the most orthodox object to scalpels, razors, scissors, and other modern instruments. An orthodox Jew is not allowed to shave off his beard or to cut it. If compelled to get shaved, he uses lime or some other corrosive substance instead of shaving soap.

Jews are certainly the most bloodthirsty savages, the most cold-blooded murderers, to be met with in history. The lives of non-Jews have no value, no importance, in their eyes. It is only their

own lives that they value. A Jew will readily sacrifice a Jewess that cannot bear, but a male Jew—never. The greater the number of his male children, the happier and prouder a Jew is. For girls he has no use. When a male child is born there is rejoicing in the whole community. The parents will take it to the rabbi and other pious old Jews as soon as is practicable, and they all pray over it and give it their blessing; a blessing which culminates in praying God to give that three days' old baby a good wife and numerous children.

These seemingly insignificant matters give us a clear insight into their character and scope of mind.

The Jews kill morality, as surely as scalding water poured upon flowers. They allure children of both sexes into their dens, treat them to brandy, instruct them to call other boys and girls, and if the children object on the ground that their parents will not permit it, the Jew tells them not to mind the old fools—to tell them a lie and to deceive them. Once or twice the Jew will give them money, but if the children come back again, the Jew will tell them that he cannot afford always to give them money for nothing. He knows well that children and servants have no money. So the Jew tempts them, by saying, "If you want money, your parents have wheat, corn, barley, rye, potatoes, eggs, etc. Bring me a small bag-

ful; but your parents must not know it, or they will chastise you." The children act accordingly; they go home ready-made liars and thieves, robbing and stealing from their own parents, and carry the stolen goods to that infernal Jew!

I have written nothing but established facts—facts that have been proved in hundreds and hundreds of cases. The Jews undermine morality and teach lying and theft in the most revolting manner. The authorities are handicapped by the power of the Jews. Is there any wonder that now and then we hear of the Jews being "persecuted" in Hungary, Germany, Roumania, and Russia? If Americans knew the facts, they would know that these persecutions are brought about by the outraged families, who smash the windows of the Jews for the wrongs done to them and to their children.

We hear of Jewish persecutions, but do we ever hear how many hundreds and thousands of men all over Europe commit suicide on account of Jews? The papers simply report "business troubles, financial embarrassment, or cause unknown;" but the Jews know the facts.

It is scarcely possible to give the reader a fair idea of the manner in which Jews maltreat animals. One's blood would boil to look upon the Jewish ritualistic butchers as they slaughter the fowls—with what heartlessness they break their wings and legs while handling them. The Jewish peddlers, when enraged at their horses,—

usually poor blind old creatures, that have worked hard all their lives, and have been more useful to human society than any Jew,—grab the bridle, tear the tongue of the poor meek animal to pieces, lash the unfortunate creature across the head, mouth, back, and legs, till it sinks to the ground in a pool of blood. While a child I witnessed such a scene with horror, the remembrance of which to this day curdles my blood. I dared not interfere, but I prayed in my childish manner: Almighty and Eternal God, smite that wicked and heartless Jew with one of your bolts, that he may not leave the spot.

There is no feeling, no compassion, in his corrupt heart; he knows that the animal is his: that is all he cares for, and other people must not interfere with him and his business. The "Society for the Prevention of Cruelty to Animals" will do well once in a while to send one of their agents to the various "shohhetim," Jewish butchers, to watch how they handle geese and chickens, and how they treat their horses.

But to return to our subject: These "plastic demons of the decay of the human race" murder body as well as mind, virtue, and morals. Let me recall here a little episode, which, doubtless, left no great impression on Americans, since Jews were the demons behind the scenes, and they took good care not to throw blame upon their race. About the year 1880 there was a band of Hungarian boy

musicians playing in various public resorts in the city of New York. These boys, ranging from ten to eighteen years old, were clad in Hungarian uniforms, and at the time caused quite a sensation in musical circles. Their *impresario*, a Jew, picked them up in south-eastern Hungary, promising their parents that he would take good care of them, would look out for their safety, and would assist them to earn some money. Accordingly, the company was organized, uniformed, and brought over to New York. The Jew put the boys into various boarding-houses, around the Bowery, among beer dens and hells of prostitution. They were sinking rapidly, and were seen frequently to stagger out from these evil resorts. The dissipation went on; the boys began to complain about their treatment; they had no money, for the Jew gave them only a dollar at a time, and the boys spent this in the aforesaid manner. The rest of the money the Jew kept. The treatment of the boys finally reached the ears of the agents of the "Society for the Prevention of Cruelty to Children." A warrant was issued, and the Jew was arrested. The boys were left penniless.

The New York *Herald* took up their case, and generously opened a subscription with \$10, which was soon swelled to a snug little sum, contributed by honest persons, friends of humanity; so that the poor Hungarian boys, the innocent victims of the diabolical Jew, were provided with

warm clothes, and were sent back to their country.

Speaking of Hungarian musicians, it brings to my mind the Hungarian gypsy bands. They are all imported by Jews, and kept as milch cows. These poor fellows, as a general rule, are good-natured and jovial, and are as much born musicians as the Jews are born thieves. A gypsy is a living *repertoire*. There is not a melody in the world that he will not play for you if you whistle it for him three or four times.

The more I examine the books of the Jews the more I am compelled to say that I have never elsewhere come across doctrines so criminal and so godless as those the Rabbis teach. See the following:

"Vav. Showr she-hoyo mis-hhakhekh b'khow-sayl v'no-fal al ho-odem mis-khavain la-horowg'es havhaymo v'l.oreg es ho-odem le-oved kowkovim vehoreg es yisroel la-nayflim ve-horeg ben koy-yomo potoor." *

By the term *ox* the Jew always means himself, his household, and those belonging to him. This passage may be better translated as follows: "If the servant, or the son of a Jew should cause a wall

* "An ox rubbing itself against the wall, and the wall tumbling upon a man, killing him; or even if the ox were to kill a beast or a man, or if the same were to kill an idol-worshipper [a Christian]; . . . or if the same ox were to kill a child,—the ox is not guilty." This passage is taken from the 6th Mishna of the fourth chapter of *Bava Kama*, Krotoschin, 1880.

to tumble down and bury a man underneath, he is not guilty. If, while chasing a beast, a Jew should by chance kill a man, he is not guilty. Or if a Jew, while pursuing a non-Jew and seeking to kill this non-Jew, should accidentally kill a Jew, he is not guilty."

It is not so much the action that counts as the *intention*. A Jew kills another Jew by accident while intending to kill a Christian. He is not guilty. On the contrary, it is deemed a good deed—a deed so praiseworthy, that he is forgiven for the murder of the Jew.

Who can wonder, after this, at the murders that the Jews commit whenever they can perpetrate one with impunity? The slightest provocation, the most insignificant cause, is enough to precipitate the Jew into a cold-blooded murder.

Greed, avarice, and hatred drive the Jew more frequently into homicide and murder; but while non-Jews, when they commit a murder, are committed and sentenced without much ceremony, the Jew is shielded, harbored, by the kehalim and the whole Jewdom. I have paid great attention to this question, and have eagerly watched the outcome of each Jewish murder trial, both in America and in Europe. In the latter continent I have not been able to record a single Jewish execution for a long time, while in America I have only learned of two or three in the course of the last ten years. The most celebrated Jewish trial took place in

Pennsylvania, where a number of Jews insured the life of an old man and then threw him into a river. The Jews raised a great gezeres; but the Pennsylvania governor refused to interfere, and two of the guilty suffered death. Many Jewish murderers have been committed to the jails, but none have been executed—at least in New York. Take the case of the Jew Reich. He murdered his wife, but he escaped the rope. I knew at the time that he would escape; the Jews knew it, and he also knew it. While in jail he never lost his spirits; and he sat there quite unconcerned, reading the Talmud, as if his life were not at all in danger.

But what very few Gentiles know is, that when Jews have tried all their resources—such as bribes, flattery, threats, intimidation, lies, perjury—to save the life of a criminal, and have failed, it is the duty of the Rabbi to watch the end, and, strange as it may appear, the suicide of the Jewish prisoner generally follows. How does he die, however? It is not for me to say; but even if the prisoner is thwarted in his plans by the vigilance of the authorities, the Jew *must not be executed as a Jew: he must be converted to Protestantism, reciting the Lord's Prayer.*

No Jew is ever executed as a Jew; he must die a Christian, to save his race from the attending ignominy that would disgrace Jewdom. Thus the odium of the affair is cast upon the Protestants,

while in Catholic countries it is cast upon the Catholics.

I cannot conclude this chapter without saying a few words concerning the question whether Jews practise ritualistic murder, an accusation so often discussed, and so often denied.

I think Seneca was the first in the annals of history who brought this charge against the Jews. He, of course, knew no difference between a Jew and "a reformed Jew" (a Christian). Christians and Jews in his days, lived in the slums of Rome, and it was difficult to distinguish them,—the same as one cannot tell to-day whether certain Jews in Hester Street are Rabbinical or Karaïtical Jews, or to what other sect they may belong. Seneca, therefore, tells us that the "Christians" in their assemblages murdered children and drank their blood.

There are at least sixty murders of this kind reported by authors—murders tried and established the same as any other criminal cases. Phrases like "ignorance," "incompetency," or "prejudice of the judges, courts, lawyers, and jurors" are only insults and abuses, not arguments. A trial before a Russian, German, Polish, or Hungarian court is just as good, just as honest and impartial, as before any similar court in England or the United States. I regard Jewish ritualistic murders as *historically authenticated and established beyond dispute.* There are positive

proofs that Jews are bound to have Christian blood for Easter; there are records showing that the Jews, whenever they are unable otherwise to obtain Christian blood, get it from barbers and surgeons, a great many of whom, especially in the East, open the veins of persons who suffer from rush of blood, dizziness, and the like. There are also cases reported in which Jews paid Gentiles to have their veins opened to furnish blood for Jewish use. In Port Said in 1882, a Jew was found in possession of sealed bottles containing human blood. At Damascus, in 1839, such a bottle was discovered by the custom officers of that place, labelled and addressed to a Jew, who offered 10,000 piastres to hush up the matter.

In 1843 there were several Greek children murdered by Jews in Rhodes and Corfu, and their blood extracted.

In 1881 a young Greek was murdered by Jews in Alexandria, Egypt. His body was covered with slashes, cuts, stabs; "it was yellow as wax, and there was not a drop of blood in it." There was a general uprising against the Jews all over Egypt; but as the youth was a Greek subject, the case was given over to the Greek authorities in Greece, whither the Jewish murderers were transported and dealt with accordingly.

The very latest sensational ritualistic murders were those of Tisza Eszlár, in Hungary; and an-

other at Skurz, in Germany, where the Jew Josef murdered a fourteen year-old boy, the son of a tailor, on January 21, 1884. Another murder was perpetrated in Austria. A long trial followed; the murderers were convicted, and sentenced to be hanged.

Let us not lose sight of the fact that the Jewish "Mohel," while performing the bloody ceremony of circumcision, takes the prepuce in his mouth, sucks out the blood, spits it into a glass of wine, and passes it to the godfather and to all the Jews present, every one of whom tastes it. Just think of it!

Do Jews teach ritualistic murder? That they teach common murder is beyond doubt, and I can prove this from a number of Talmudical extracts; but I must candidly confess that it is beyond my power to prove by their books that they actually teach ritualistic murder. I am aware of the fact that many scientists have tried to penetrate this dark and awful mystery; that they have quoted passages from various Talmudical books, from Zohar, from the Cabbalistic books, and I could produce several of their quotations; but as I am not thoroughly convinced myself, by my own examination of Jewish authorities, I feel compelled to forego such quotations and suspend my opinion until such time as I may succeed through my own efforts in penetrating the awful mystery. Moreover, I know that men like Wagenseilius, L'Empereur Constantine, the great Buxtorfs, and

others whose memory is sacred to me, did not believe in it, and the first-named wrote a small book against it. This, however, does not mean that the Jews have not permitted, and do not permit, ritualistic murders; it only means that no such doctrines can be found by scholars in printed and published Jewish books. Scholarly ex-Jews give us a very valuable key to the mystery by telling us that it is a most sacred tradition, that fathers on their death-bed impart it to one adult son, under the most horrible threats and imprecations not to divulge it, be they at the stake, upon a burning pile or under the executioner's axe. There are only a few Eastern Rabbis initiated into this dreadful mystery, and they will suffer a thousand tortures and a thousand deaths before they part with it. It is vain to search their books. They will not trust it to rabbinical books; it remains a tradition from generation to generation, and ritualistic murders will continue among the orthodox Jews as long as there is one of them left. I earnestly warn Christian parents and all friends of humanity to look out for their beloved ones about the time of the Jewish Easter, in March and April; especially I warn those who live down town on the eastern side. Who can tell how many friendless persons may have thus disappeared? Do not ignore the lessons of history. The Jews are the only people upon the globe who immolate human lives from fanaticism, and the Jews are living cannibals.

CHAPTER X.

THE WORLD'S VERDICT.

THE Jews in America, with few exceptions, are Eastern or Syrian Jews, and one and all belong to the rabbinical denomination, that is to say, they are Talmud Jews. As to nationality, they are Russian, Polish, Hungarian, and German Jews. Their vernacular is the German, and there is scarcely one among them who does not speak that language. We meet in the United States very few of Arabian or Spanish descent. The Jews are divided into heterodox or progressive, and conservative or orthodox. Both are equally odious and dangerous. They seldom make proselytes except among Christian women who, for the sake of a Jew, abjure Christianity, since they are not subjected to that painful initiation that men have to undergo; yet even among men are found those who, for lucre or for the love of a Jewess, submit to circumcision. One instance came to my knowledge recently. A young Hungarian, a member of the only New York Hungarian anti-Semitic club, was allured by the Jews, who promised him \$400 if he would join them. The

poor fellow assented, was circumcised and initiated, but no \$400 was forthcoming. Upon this his wife deserted him, and the anti-Semitic club of his countrymen expelled him. Neither Jews nor Hungarians will associate with him to-day—not even his wife.

The most obtrusive and the most demonstrative among our Jews is, without doubt, the Hungarian Jew. This pest, while at home in Hungary, is a rabid German. As soon as he steps upon American soil he is "Hungarian," and of course an "American citizen." If he ever goes back, he is impertinent with his "American citizenship," and loses no occasion to make himself offensive. If he gets into prison for his conduct, the American ministers and our officials in Washington are asked to interfere in his behalf. This is the case at the present writing with a Russian Jew sentenced to deportation to Siberia.

It is an outrage upon American citizenship as well as upon American nationality, to allow these cowards, who at home have a deadly fear of all uniforms, to equip themselves in the garb of Austrian soldiers and parade through our streets. Americans and Hungarians ought not to suffer this. They ought to forbid it, and severely punish Jews for such treachery and brazen effrontery.

In the foregoing chapters I have sought to shed light upon subjects altogether unknown among

Christians. What little has been heretofore attempted in this direction consists merely of gleanings of notorious facts chronicled in various papers or reminiscences of various writers who had the misfortune to come in contact with Jews. My JUDAS ISCARIOT can justly claim much more. It is based upon solid facts, gathered in a scholarly curriculum of ten years from books hardly accessible to Christians, and also from personal experience and the study of Jewdom in all its teachings and dealings.

Whatever I have said, I can prove; and my opinion about Jews is as unchangeable as the rocks of Gibraltar. In a future work I shall take up the subject of the synagogue and Jewish private life, with its loathsome superstitions.

The world is divided into two camps. The one is composed of the philo-Semites—those who like the Jews; the other of the anti-Semites—those who detest the Jews.

Who are to be found in the former and who in the latter camp?

The philo-Semitic camp is composed of persons whose daily bread is furnished by the Jewish Bible. It has cost the lives of millions of human beings; of millions of families who were wrecked, thrust into convent, sold into slavery, or reduced to poverty and destitution. The most singular phenomenon about this is, that since the days of Jerome, not one has been able to read the Hebrew

Bible—not even Thomas, the greatest Christian thinker. Jerome, although a priest, received a dispensation from priestly functions, and cared little for the duties of a priest. I must add here, that Jerome's Latin Bible, the Vulgata, is far superior to the various Protestant Bibles. Our Protestant doctors have falsified and distorted almost all the passages where obscene and dishonest doctrines are taught.

Another class of philo-Semites are those whose business is at the mercy of the Jews. These are especially the newspaper men.

Many other people are indifferent—especially those who know nothing about the Jews. As to the anti-Semitic camp, I say unhesitatingly, that it is the grandest assemblage of men who ever clustered around an idea in the history of mankind. All men who are independent, all thinking men in all countries and nationalities where Jews have ever appeared, all whom the world calls its benefactors, all whose memory has been immortalized in history, and all those whose opinions are worth having, belong to the anti-Semitic camp.

Who are they?

1. All great monarchs.

Rameses II. (the Great), "Ahasverus, Salmanassar, Naboo-koodoor-oossoor (Nabucadanezor), Koo-roosh (Cyrus), Antiochus the Great, Vespasianus, Marcus Aurelius, Constantine the Great, Charlemagne, Ferdinand the Catholic, Frederick

the Great; in a word, all great generals and statesmen, including in our day men like Count von Moltke and Bismarck.

2. Great philosophers.

Marcus Tullius Cicero, Annaeus Seneca, Plinius, Kant, Herder, Fichte, Schopenhauer, Hartmann, Spinoza, Diderot, Helvetius, Voltaire, Bolingbroke, Thomas Paine, etc.

3. Great historians.

Herodotus, Lysimachus, Apion, Justinianus, Suetonius, Ammianus Marcellinus, Tacitus, Strabo, Rotteck, Gibbon, Mommsen, Corvin, etc.

4. Great poets and musicians.

Ovidius, Marcus Horatius Flaccus, Juvenalis, Martialis, Göthe, Shakespeare, Richard Wagner, Francis Liszt.

5. All Hebraic scholars.

Capnio, Erasmus, Luther, Surenhusius, Wolfius, Schudtius, Wagenseilius, Baron de Rosenroth.

This list comprises in addition to those mentioned hundreds of learned scholars, both Catholic and Protestant, whom I have no space to name.

Can the reader after the above remain a philo-Semite?

My previous publication, "The Original Mr. Jacobs," has aroused the wrath of Israel. The Jews at once fell upon me and attempted to annihilate me, using means that would cause a dog to blush, but they did not ruin me. I defy the whole Jewdom, with all its millions.

I announced, in the preface of the "American Jew," a monthly magazine to be called the *Anti-Jew*. This publication I will surely bring forth. What financial enterprise this periodical requires, it is not necessary to state. I need encouragement and support. I shall feel thankful to all my readers if they will write me after reading this book, stating that they are willing to support the *Anti-Jew*. It will enable me to survey the field of operation. That the *Anti-Jew* may have as wide a circulation as possible, I have fixed the subscription price for one year at one dollar.

The *Anti-Jew* will reach communities and countries where no other American publication can have access. If you are a manufacturer of iron-ware, tools, machinery, farming implements, or an importer from any country, you can reach eastern countries in Europe where American competition is highly desirable. Our magazine will be an important help to you. Send us your advertisement before you send it to Jews or Jewish slaves.

The war I carry on is a war for commercial honesty, and social as well as intellectual independence. It is a war whose object is to crush out the debasing thralldom, to which Jewish tyranny threatens to reduce our commerce, society, and morals. If the laws and institutions of our country make us free and guarantee this freedom, I will continue my work until the Jewish yoke and preponderance is destroyed.

Honest men, independent men, men of justice, men of patriotism, come to my aid. I want to send the Jews after the Chinese. The Jews must go.

As I stated before, the camp of the anti-Semites is composed of the most intelligent men that the world ever produced. A case supported by an array of such men cannot be appealed to a higher tribunal on this earth.

If there are any who still hesitate, I will remove their doubts by what the Jews themselves say about themselves.

In their public confessions the Jews accuse themselves of the following *specific Jewish sins and crimes*:

"Al hhait shehhotonoo lefonekho be immoots hallayv."—"For the sins we have sinned before your own face through heartlessness.")

Let me now mention the sins that the Jews accuse themselves of.

1. For sins committed by word of mouth.
2. For defrauding their neighbors.
3. For violence.
4. For stories and lies.
5. For corruption, receiving bribes, etc.
6. For a malicious tongue.
7. For extortion and usury.
8. For impertinence.
9. For perjury.
10. Blind hatred, embezzlement and theft.

For their sins they say that they deserve *forty lashes*.

For their sins they say *they merit death*—this doubtless having reference to the murders they have committed.

For, their sins they say that they deserve the *four deaths to which the criminal may be sentenced*.

These four deaths are stoning, the stake, the sword, and the rope.

I shall be more lenient with them than they are with themselves. I do not seek to injure them, I merely agitate the question of their disfranchisement as far as this country is concerned.

As this book will be read by thousands of readers, I ask that each and every one will assist me in the furtherance of this plan, which is to lay out a part of the Territory of New Mexico—most resembling Palestine—and establish there an independent Judea, similar to the reservations of our Indians, and call it a Jewish reservation. Meanwhile Jewish emigration should be absolutely forbidden, as those already here will suffice to build up a Talmudic theocracy, a new Jerusalem, where they can quietly await the arrival of the Messiah.

Selah.

THE END.

The Athenæum
of Philadelphia